

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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FRIDAY, MAY 9, 1890.

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## PLATFORM GUIDE.

SUNDAY, MAY 11, 1890.

**Accrington.**—26, China St., Lyceum, 10-30; 2-30, 6-30: Mrs. Yarwood.

**Ashington.**—New Hall, at 5 p.m.

**Bacup.**—Meeting Room, Princess St., 2-30 and 6-30: Service of Song "Marching Onward."

**Barrow-in-Furness.**—82, Cavendish St., at 6-30.

**Batley Carr.**—Town St., Lyceum, 10 and 2; at 6-30: Mr. Armitage.

**Batley.**—Wellington St., at 2-30 and 6: Mrs. Jarvis.

**Beeston.**—Conservative Club, Town St., 2-30 and 6: Mrs. W. Stansfield.

**Belper.**—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30: Local.

**Bingley.**—Wellington Street, 2-30 and 6.

**Birkenhead.**—144, Price St., at 6-30: Mr. Turner. Thursday, at 7-30.

**Birmingham.**—Oozells Street Board School, at 6-30.

**Smethwick.**—43, Hume Street, at 6-30: Mr. D. Findlay, Mrs. C. Evans, Clairvoyant. Wednesday, at 8, Mrs. Haughton.

**Bishop Auckland.**—Temperance Hall, Gurney Villa, at 2-30 and 6: Mr. J. Clare.

**Blackburn.**—Old Grammar School (opposite St. Peter's Church), at 9-30, Lyceum; 2-30 and 6-30: Mrs. Stair.

**Bolton.**—Bridgeman Street Baths, at 2-30 and 6-30: Mr. Macdonald.

**Bradford.**—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Mr. A. H. Woodcock.

**Otley Road,** at 2-30 and 6: Mrs. Riley.

**Little Horton Lane,** 1, Spicer St., 2-30 and 6: Mrs. Murgatroyd.

**Milton Rooms,** Westgate, at 10, Lyceum; 2-30 and 6.

**St. James's Church,** Lower Ernest St. (off Diamond St.), Lyceum, at 10; at 2-30 and 6-30: Mr. Dawson.

**Ripley Street,** Manchester Road, at 11, 2-30, and 6-30: Mr. Lund and Mrs. Webster. Tuesday, at 8.

**Bankfoot.**—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mr. J. Bloomfield. Saturday, Healing, at 7.

**Birk Street,** Leeds Road, at 2-30 and 6.

**Bowling.**—Harker Street, at 10-30, 2-30, and 6: Mr. Boocock. Wednesday, at 7-30.

**Norton Gate,** Manchester Rd., at 2-30 and 6: Mr. T. Parrott and Mrs. Titman, and on Tuesday, at 8.

**Brighouse.**—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Mr. H. Price.

**Burnley.**—Hammerton St., Lyceum, 9-30; 2-30, 6-30: Mr. J. B. Tetlow. Trafalgar Street, 2-30 and 6-30: Mrs. Horrocks. Monday.

102, Padiham Rd., Developing Circles, Mondays, Thursdays, 7-30.

**Burslem.**—Colman's Rooms, Market, 2-45 and 6-30: Mr. Wright, and on Monday.

**Byker.**—Back Wilfred Street, at 6-30: Mr. Forrester.

**Churwell.**—Low Fold, at 2-30 and 6: Mr. Farrar.

**Cleckheaton.**—Oddfellows' Hall, Lyceum, 9-30; 2-30, 6: Mrs. Crossley.

**Colne.**—Ulloth Hall, Lyceum, at 10; 2-30 and 6-30: Mr. Swindlehurst.

**Cowens.**—Asquith Buildings, at 2-30 and 6: Mrs. Mercer.

**Darwen.**—Church Bank St., Lyceum, at 9-30; at 11, Circle; 2-30, 6-30: Mrs. Craven.

**Denholme.**—6, Blue Hill, at 2-30 and 6.

**Dewsbury.**—Vulcan Rd., 2-30 and 6.

**Eccleshill.**—Old Baptist Chapel, at 2-30 and 6-30: Mrs. Beardshall.

**Exeter.**—Longbrook St. Chapel, 2-45 and 6-45.

**Felling.**—Park Road, at 6-30: Mr. J. Clare.

**Foleshill.**—Edgewick, at 10-30, Lyceum; at 6-30.

**Gateshead.**—18, North Tyne St., Sunderland Rd., 6-30. Thursday, 7-30.

**Glasgow.**—Bannockburn Hall, 86, Main St., 11-30, 6-30. Thursday, 8.

**Halifax.**—Winding Rd., 2-30, 6: Mr. Wallis, and on Monday, at 7-30.

**Haswell Lane.**—At Mr. Shields', at 6-30.

**Heckmondwike.**—Assembly Room, Thomas Street, at 10, 2-30, and 6: Mr. Hopwood. Thursdays, at 7-30.

Cemetery Rd., Lyceum, at 10; at 2-30 and 6: Mrs. Bentley. Thursday, at 7-30, Members' Circle.

**Hetton.**—At Mr. J. Thompson's, Hetton, at 7: Local.

**Heywood.**—Argyle Buildings, Market St., 2-30, 6-15: Mr. Mayoh.

**Huddersfield.**—Brook Street, at 2-30 and 6-30: Mr. F. Hepworth. Institute, 8, John St., off Buxton Rd., 2-30 and 6: Mr. Asa Smith.

**Idle.**—2, Back Lane, Lyceum, at 2-30 and 6: Miss E. Walton.

**Jarrow.**—Mechanics' Hall, at 6-30.

**Keighley.**—Lyceum, East Parade, 2-30 and 6.

Assembly Room, Brunswick St., at 2-30 and 6: Mr. Ringrose.

**Lancaster.**—Atheneum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Local.

**Leeds.**—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Miss Myers.

Institute, 28, Cookridge St., 2-30, 6-30: Mr. H. Crossley.

**Leicester.**—Silver St., 2-30, Lyceum; at 10-45 and 6-30.

**Leigh.**—Newton Street, at 2-30 and 6.

**Liverpool.**—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30: Mrs. Groom.

**London—Camberwell Rd.**—102—At 7. Wednesdays, at 8-30.

**Canning Town.**—2, Bradley St., Becton Road, at 7: Mr. W. E. Walker. Tuesday, at 7-30, Séance.

**Clapham Junction.**—295, Lavender Hill. No meeting.

**Forest Hill.**—23, Devonshire Road, at 7. Thursdays, at 8, Séance.

**Islington.**—Wellington Hall, Upper St., at 7.

**Islington.**—19, Prebend Street, at 7, Séance, Mr. Webster.

**Kentish Town Rd.**—Mr. Warren's, 245. Dawn of Day, Social, at 7-30. Thursdays, 8, Open Circle, Mrs. C. Spring.

**King's Cross.**—Clarendon Hall, Penton Street, Pentonville Road: at 10-45, Mr. F. D. Summers, "Prayer;" at 6-45, Mr. H. J. Browne, "Experiences."

**King's Cross.**—46, Caledonian Rd. (entrance side door). Saturday, at 8, Séance, Mrs. C. Spring, medium.

**Marylebone.**—24, Harcourt St., Messrs. Willie and Harry Towns, at 11, doors closed at 11-30; at 8, Lyceum; at 7, Mr. Hopcroft, Inspirational Speaker. Monday, Music, songs, and dancing, at 8. Thursday, at 8 prompt, Mrs. Hawkins. Saturday, at 8 prompt, Séance, Mr. Hopcroft. Friday, 6 to 8, sale of literature.

**Mile End.**—Assembly Rooms, Beaumont Street, at 7, Mr. Cohen.

**Notting Hill.**—124, Portobello Road: Tuesdays, at 8, Mr. Towns.

**Peckham.**—Chepstow Hall, 1, High St., at 11-15, Spirit Circle; Lyceum, at 8; at 6-30, Mr. T. Everitt; Members' Circle, 8-15.

**Peckham.**—Winchester Hall, 33, High Street, at 11, Testimony Meeting; at 7, Mr. Wortley.

**Shepherds' Bush.**—14, Orchard Rd., 7. Tuesday, 8-30, Mrs. Wilkins.

**Stepney.**—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.

**Stratford.**—Workman's Hall, West Ham Lane, E., at 7: Professor G. Chainey. Lyceum at 8.

**Longton.**—44, Church St., at 11 and 6-30: Mrs. Houghton.

**Macclesfield.**—Cumberland Street, Lyceum, at 10-30; at 2-30 and 6-30.

**Manchester.**—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mrs. Green.

Collyhurst Road, at 2-30 and 6-30: Mr. W. Clarke.

**Mexborough.**—Ridgills' Rooms, at 2-30 and 6.

**Middlesbrough.**—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30.

Granville Rooms, Newport Road, at 10-30 and 6-30.

**Morley.**—Mission Room, Church St., at 2-30 and 6.

**Nelson.**—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mr. Rowling.

**Newcastle-on-Tyne.**—20, Nelson St., at 2-15, Lyceum; at 10-45 and 6-30: Mr. W. V. Wyldes, and on Monday.

**North Shields.**—8, Camden St., Lyceum, at 2-30; 6-30: Mr. Henderson. 41, Borough Rd., at 6-30: Mr. W. Davidson.

**Northampton.**—Lodge Room, Temperance Hall, 2-30, 6-30.

**Nottingham.**—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30: Mr. J. J. Morse.

**Oldham.**—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Lyceum Conference, Mrs. Wallis (see Prospective). Duckworth's Assembly Rooms, Ascroft Street (off Clegg Street), Lyceum at 9-45 and 2; at 6-30, Mr. W. H. Wheeler.

**Openshaw.**—Mechanics', Pottery Lane, Lyceum, at 9-15 and 2; at 10-30 and 6-30: Mrs. Taylor, of Keighley.

**Parkgate.**—Bear Tree Rd., at 10-30, Lyceum: at 2-30 and 6, Mrs. Berry.

**Pendleton.**—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mrs. Gregg.

**Rawtenstall.**—10-30, Lyceum; 2-30 and 6: Miss Walker.

**Rochdale.**—Regent Hall, at 2-30 and 6. Wednesday, at 7-30, Public Circles.

Michael St., at 3 and 6-30. Tuesday, at 7-45, Circle.

**Salford.**—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; 3 and 6-30: Mr. Clarke. Wednesday, 7-45.

**Saltash.**—Mr. Williscroft's, 24, Fore Street, at 6-30.

**Scholes.**—Tabernacle, Silver St., 2-30 and 6: Mrs. Saville.

**Sheffield.**—Cocoa House, 175, Pond Street, at 7: Mr. Towns. Central Board School, Orchard Lane, at 2-30 and 6-30.

**Shipley.**—Liberal Club, 2-30 and 6: Mrs. Dickenson.

**Skelmanthorpe.**—Board School, 2-30 and 6.

**Slaithwaite.**—Laith Lane, 2-30 and 6: Mr. Newton.

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**Stockport.**—Hall, 26, Wellington Road, South, at 2-30 and 6-30. Monday, at 7-30.

**Stockton.**—21, Dovecot Street, at 6-30.

**Stonehouse.**—Corpus Christi Chapel, Union Place, at 11 and 6-30.

**Sunderland.**—Centre House, High St., W., 10-30, Committee; at 2-30, Lyceum; at 6-30.

Monkwearmouth.—8, Ravensworth Terrace, at 6.

**Todmorden.**—Sobriety Hall, at 6.

**Tunstall.**—18, Rathbone Street, at 6-30.

**Tyldesley.**—Spiritual Institute, Elliot St., at 2-30 and 6.

**Tyne Dock.**—Exchange Buildings, at 11; at 2-30, Lyceum; at 6, Mr. Kempster.

**Walsall.**—Exchange Rooms, High St., Lyceum, at 10; at 2-30 and 6-30.

**Westhoughton.**—Wingates, Lyceum, at 10-30; at 2-30; at 6-30. Closed for cleaning.

**West Pelton.**—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.

**West Vale.**—Green Lane, at 2-30 and 6: Mrs. Hoyle.

**Whitworth.**—Reform Club, Spring Cottages, 2-30 and 6.

**Wibsey.**—Hardy St., at 2-30 and 6: Mr. D. Milner.

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**Wisbech.**—Lecture Room, Public Hall, at 11 and 6-45: Mrs. Yeeles.

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## THE ROSTRUM.

### SPIRITUALISM WINS.

*Abstract of a lecture delivered by Mr. J. B. Tetlow, of Pendleton, to the Macclesfield Spiritualists, at their hall, Cumberland Street, on Sunday, 23rd March, 1890. Reported by W. Pimblott.*

[NOTE.—We give the following abstract of a lecture by Mr. J. B. Tetlow, because he has taken the pains to have it reported. It must be understood that no written reports can convey the effect of spoken words, and earnest methods of delivery; neither are the best phonographic reports in existence readable without corrections *ad infinitum*. Making all due allowances for these disabilities, we are always willing to publish the reports of the English rostrum when available. If these are not forthcoming we do not hold ourselves responsible.—ED. T. W.]

THERE is a time in the life of all individuals when they look backward and try to reckon up the experiences they have had, and make comparisons between what has been and what is. In connection with commercial concerns, men have their day of reckoning to see whether the ledger balances are on the right side, and in connection with political and religious movements there have been again and again men who have written the history thereof, for the purpose of showing from what small beginnings they have risen, and to what heights they have attained.

It is our purpose here this evening to trace through the forty-two years of spiritualism, and see if it has made any impression upon the world. We are aware of the fact that a great many persons will say at once that spiritualism has made no impression upon the world. They ask, where are the buildings raised and owned by the spiritualists in which they meet and worship? What is there in the shape of hospitals, infirmaries, and philanthropic institutions existing that it has endowed and made serviceable in the land? *Imprimis*, we are not going to reckon up the success of this modern movement by the amount of bricks and mortar gathered together and named "Spiritual Temples." Were we to do so, spiritualism would prove to have made very little impression on the world. By that standard it will not show for much, perhaps, because it is hardly forty-two years old, but look at it from another standpoint. See if it has changed and altered men's ideas and thoughts. We are under the impression that the safest way to make a man is by altering his ideas. Ideas revolutionize the world. Copernicus wrote a book in which lived one idea. When the book was published the Romish Church found that idea, and tried its best to trample it out of existence. But it lived, and the Church had to bend to its force. Ideas live whether we utter them or not. They are in the air. The sanest man is he who receives them the quickest. "Speak thy thought quickly," says Emerson, "or thou mayst hear it spoken in the market-place." And so it is that thoughts, like disease, are contagious, and prove all men kin.

Spiritualism wins is not an assumptive assertion. Look backwards forty years, and see what the ideas were that were then propagated by the Church, and hearken to their utterances of to-day. Priests have ever taught that the spirit of man was immortal, but if in the past you should have asked them where the spirit existed beyond the grave, the grave itself was not more silent than they. Did you ask them to

give you the slightest conception where "Hell" was, they did not know, only they answered "somewhere below." If you wanted to know the nature and conditions of "Hell," they would tell you that it was a fiery furnace, where the souls of men and women were—like asbestos—ever in the fire but never consumed. If you asked them where was "Heaven," they had no answer except *somewhere above*. What was the nature and employment of souls? Singing praises to God for ever, and twanging harps (Jews' harps), it may be, made of gold; still necessarily Jews' harps, because the Jews were the originators of this heaven and its employments. And so, if you are desirous to learn the charms of heaven beforehand, we would advise you to get one of those angelic instruments, and practise how to draw forth its strains, so that you may know how delicious are heavenly employments. Some bold thinkers have asked, are these pictures of heaven and hell correct? and when the famous Rochester rappings awakened the world to the fact that the spirits could and did return, the questions were again and again asked, "Where is heaven?" "Where is hell?" "What are you doing in heaven?" "What are the conditions of life in hell?" The spirits all over the world have answered. They have told men and women that heaven is not far away; that wherever the human spirit is happy, with the heart and intellect employed in the work of blessing and aiding others, there is Heaven. That hell is the devouring fire of an evil conscience and remorseless memory, ever urging on the soul to make personal atonement for wrong done.

Compare the teachings of forty years ago with those of to-day, and you will find how much the spirits have influenced men's thoughts, and consequently their deeds. Many preachers oftentimes tell you that the dead are here and ever watching you. But if you ask them whether it is possible for spirits to communicate with you, they stop short. *Spirits might be able to see you, but cannot possibly speak to you*, say the preachers. Is it so?

We would ask, is there anything more torturing to the human spirit than to be able to see those you love and yet not be able to speak? Can there be anything so productive of misery as to stand by those you love and not be able to make them know you are present? Why cannot the preacher take the last step? Because his interests will not allow him to do so. Some day he will take that last step, when he will declare that there is no wall between spirit and spirit. Heaven and hell are open countries. Perhaps that step will be then too late. Listen to the preachers to-day, as they tell without proof or authority of the theological hell, yet they tell you the same story as a myth which the spirits tell you as a reality. Hell, real—being burning fires with theology; conscience with spirits. Heaven, Jews' harp music with parsons; doing good with spirits.

Spiritualism has also changed the tone of popular literature. You can scarcely take up any work of fiction but what you can find the influence of spiritualism operative. The straws of literature show how the winds of human opinion blow; and so from Tennyson to the penny fiction writers we find the influence of spiritualism is active. Not alone in literature is spiritual influence felt and seen, but the journalistic press is constantly made instrumental as an agency for the propagation of the very ideas which its editors try to stifle out of existence. There are constantly published narratives which are positive proofs of the nearness of the spirit realm, and debates wherein incidents are given, which evidence the grand fact that men are not content with the fossilized ideas of the past.

The stage is another mighty preacher; a purger and a critic of manners and thought. The popular comedies and

tragedies of the day prove that the prevailing influence of spiritual ideas is felt, and must be recognized, for authors do not write of that which has no influence in society. The conjuror, too, has owned the force of spiritualism, and he needs must recognize its power in the hope that his trade may flourish; and so he has fitted up his cabinets and racked his brain to conceive how to accomplish, by dint of skill and expertness of trickery, that which the unconscious medium goes to sleep to have accomplished through his organism. But they who have seen the two kinds of manifestations never need fear the consequences, for the conjuror's art is never at best more than a sham and parody of spirit reality. They who have not witnessed spirit phenomena may be deceived by the conjuror's pretences, but the careful inquirer, who only desires the truth, will not be content with half issues, and so truth marches forward to victory, reality to conquest over shams.

Of all the scenes into which spiritualism has made its way, the scientific world is the most unlikely, and yet there its influence is felt, and much has it changed and modified. It is not very long since thought transference was a tabooed subject, but the pin hunter came along and made pin hunting fashionable. Men found that brains were electric, and that stone walls could not hinder the passage of thought. And though stone walls were no obstacles to mind, and brick and mortar were pervious to thought, the scientist could not admit that spirits existed, or that thought lived beyond the grave. Men and women may transfer thought and be receptive to its influence. Then why cannot the spirits give us of their thoughts, and act on our minds by the same agency as man does? We ask why? Well, we must wait. Rome was not built in a day. The scientist is an experimenter. Facts are "chiefs that winna ding," and as surely as the facts are, then as surely will man discover their existence and cause. The scientist is oftentimes a fossil, and not a radical. A stickler for old thoughts, and not a propagandist of new ones; yet he is not above nature, and he therefore must move. On earth we have all shades and conditions of life, tinged with the influence of spirit. Theology is fading fast away. Religious systems are changing form. Science is pluming her wings to new flights; while philosophy is standing by, waiting to see the true solution of all our spiritual problems.

A new dawn is upon us. With the light of the full day, the old things will have passed away, and all things will be made new.

#### THE TEXAN COWBOY'S CONSOLATION.

##### IT MIGHT BE WORSE.

I HATE the weeping pessimist that's allus talking blue  
And painting up his troubles with a cemetery hue;  
He never sees a rainbow, but allus sees a cloud,  
And tries to throw it over everybody like a shroud;  
He pounds away at all he meets and tries to make 'em think  
That his has been the bitterest of bitter dregs to drink;  
He tells you that his trouble is an overpow'ring curse,  
An' never stops to reason that: it might be worse.

I like a noble fellow who can play a cheerful part,  
No matter if a hidden sob is welling up his heart,  
He makes you think a little grit'll kinder ease yer woe,  
And mebbe when to-morrow comes you'll stand a better show;  
He'll allus takes you by the hand and softens down yer fears,  
And makes you see a ray of hope ashining through yer tears;  
That's the kind of fellow that can meet with a reverse—  
He can brace himself and say: it might be worse.

Yer burden may be heavy, but you'll somehow find it true  
That there are others carryin' a bigger load than you;  
The world is blue enough, without yer getting down  
An' crying over trouble long afore it comes aroun';  
A fainting heart was never known to bring a'brighter day,  
An' weeping and complaining never drives the clouds away—  
So don't you advertise yer woe throughout the universe,  
But keep it to yourself and say: it might be worse.

If everybody's misery was written in his face,  
Ther'd be but little pleasure here among the human race;  
The glow of cheerful happiness 'ud fade away and die,  
An' all the springs of joy and mirth 'ud soon be running dry.  
So don't you grow discouraged, then, if everything goes wrong,  
For if you wait a streak of joy'll surely come along.  
Don't keep a-moping all the time as mournful as a hearse,  
But gulp yer trouble down and say: it might be worse.

—Harry S. Chester, Elkhart, Ind.

#### THE TRUE FUNCTIONS OF HYPNOTISM.

THE following deeply interesting experiments re-open that beneficent and hitherto misapplied or neglected art practised universally by the ancients, rediscovered by Anton Mesmer, almost sneered out of acceptance by the medical

faculty of the last half century, but now fast growing into their pet idyll under the new baptismal name of hypnotism. We care little or nothing for the designation by which lofty scientists may strive to draw the lines of demarcation between their newly-adopted practice and that of the Viennese "Charlatan" Mesmer. Of course, there are differences appreciable by scientists between mesmerism and hypnotism, just as there are between the terms "six" and "half-a-dozen." It is enough for a suffering world that a safe and harmless anæsthetic has been found, available for the purpose of annihilating pain, enough for the moral world when its uses are stringently forbidden to idle experimenters, and limited to medical practice as an anæsthetic only.

#### SPIRITUAL SCIENCES.

##### HYPNOTISM AS AN ANÆSTHETIC.

(From the *Lancet*.)

A CORRESPONDENT, on whom we can rely, kindly furnishes us with the following remarkable report:—

A number of the leading medical men and dentists of Leeds and district were brought together on March 28th, through the kind invitation issued by Messrs. Carter Brothers and Turner, dental surgeons, of Park Square, Leeds, to witness a series of surgical and dental operations performed in their rooms under the hypnotic influence induced by Dr. Milne Bramwell, of Goole, Yorkshire. Great interest was evinced in the meeting, as it was well known that Dr. Bramwell is quite a master of the art of hypnotism as applied to medicine and surgery, and is shortly to publish a work of considerable importance on the subject. Upwards of sixty medical men and dental surgeons accepted the invitation. The object of the meeting was to show the power of hypnotism to produce absolute anæsthesia in very painful and severe operations.

The first case brought into the room was a woman of twenty-five. She was hypnotised at a word by Dr. Bramwell, and told she must submit to three teeth being extracted without pain at the hands of Mr. T. Carter, and further that she was to do anything that Mr. Carter asked her to do (such as to open her mouth and spit out, and the like) as he required her. This was perfectly successful. There were no expressions of pain on the face, no cry, and when told to awake, she said she had not the least pain in the gums, nor had she felt the operation. Dr. Bramwell then hypnotised her, and ordered her to leave the room and go upstairs to the waiting-room. This she did as a complete somnambulist.

The next case was that of a servant girl, aged nineteen, on whom, under the hypnotic influence induced by Dr. Bramwell, a large lacrymal abscess, extending into the cheek, had a fortnight previously been opened and scraped freely without knowledge of pain. Furthermore, the dressing had been daily performed, and the cavity freely syringed out under hypnotic anæsthesia, the "Healing Suggestions" being daily given to the patient, to which Dr. Bramwell in a great measure attributes the very rapid healing, which took place in ten days. She was put to sleep by the following letter from Dr. Bramwell, addressed to Mr. Turner, the operating dentist in the case:—

(Copy.)

Burlington Crescent, Goole, Yorks.

Dear Mr. Turner,—I send you a patient with enclosed order. When you give it her, she will fall asleep at once, and obey your commands.

(Signed) J. MILNE BRAMWELL.

(Copy.)

Go to sleep by order of Dr. Bramwell, and obey Mr. Turner's commands.

J. MILNE BRAMWELL.

This experiment answered perfectly. Sleep was induced at once by reading the note, and was so profound that at the end of a lengthy operation, in which sixteen stumps were removed, she awoke smiling, and insisted that she had felt no pain; and what was remarkable, there was no pain in her mouth. She was found after some time, when unobserved, reading the *Graphic* in the waiting-room, as if nothing had happened. During the whole time she did everything which Mr. Turner suggested, but it was observed that there was a diminished flow of saliva, and that the corneal reflexes were absent; the breathing was more noisy than ordinary, and the pulse slower.

Dr. Bramwell took occasion to explain that the next case, a boy of eight, was a severe test, and would not probably succeed; partly because the patient was so young, and chiefly because he had not attempted to produce hypnotic anæsthesia earlier than two days before. He also explained that patients require training in this form of anæsthesia, the time of train-

ing or preparation varying with each individual. However, he was so far hypnotised that he allowed Mr. Mayo Robson to operate on the great toe, removing a bony growth and part of the first phalanx with no more than a few cries towards the close of the operation, and with the result that when questioned afterwards, he appeared to know very little of what had been done. It was necessary in his case for Dr. Bramwell to repeat the hypnotic suggestions. Dr. Bramwell remarked that he wished to show a case that was less likely to be perfectly successful than the others, so as to enable those present to see the difficult, as well as the apparently easy, straightforward cases.

The next case was a girl of fifteen, highly sensitive, requiring the removal of enlarged tonsils. At the request of Dr. Bramwell, Mr. Bendelack Hewetson was enabled, whilst the patient was in the hypnotic state, to extract each tonsil with ease, the girl, by suggestion of the hypnotiser, obeying every request of the operator, though in a state of perfect anaesthesia. In the same way Mr. Hewetson removed a cyst of the size of a horse bean from the side of the nose of a young woman who was perfectly anaesthetic, breathing deeply, and who, on coming round by order, protested "that the operation had not been commenced."

Mr. Turner then extracted two large molar teeth from a man with equal success.

Mr. Tom Carter extracted a very difficult impacted stump from a railway navvy as successfully as in the previous case. Dr. Bramwell described how this man had been completely cured of very obstinate facial neuralgia by hypnotism. The malady had been produced by working in a wet cutting, and had previously defied all medical treatment. On the third day of hypnotism the neuralgia had entirely disappeared (weeks ago), and had not returned. The man had obtained also refreshing hypnotic sleep at night, being put to sleep by his daughter through a note from Dr. Bramwell, and on one occasion by a telegram, both methods succeeding perfectly.

At the conclusion of this most interesting and successful series of hypnotic experiments, a vote of thanks to Dr. Bramwell for his kindness in giving the demonstration was proposed by Mr. Scattergood (Dean of the Yorkshire College), and seconded by Mr. Pridgin Teale, F.R.S., who remarked "that the experiments were deeply interesting, and had been marvellously successful;" and said, "I feel sure that the time has now come when we shall have to recognize hypnotism as a necessary part of our study." The vote was carried by loud acclamations.

Messrs. Carter Brothers and Turner were cordially thanked for the great scientific treat which they had so kindly prepared for the many to whom hypnotism had been first introduced that day, and for the further opportunity afforded to the few who had seen Dr. Bramwell's work previously of studying its application as an anaesthetic. Mr. Henry Carter replied for the firm, and the meeting closed, the patients looking as little like patients as persons well could, giving neither by their manners or expression the slightest suggestion (except when external dressings were visible) that they had suffered or were suffering from, in some instances, extensive surgical interference.—*Newcastle Evening Chronicle*, April 4th.

#### JUST BEYOND.

WHEN out of the body the soul is sent,  
As a bird speeds forth from the opened tent,  
As the smoke flies out when it finds a vent,  
To lose itself in the spending  
  
Does it travel wide? Does it travel far  
To find the place where all spirits are?  
Does it measure long leagues from star to star  
And feel its travel unending?  
  
And caught by each baffling, blowing wind,  
Storm-tossed and beaten, before, behind,  
Till the courage fails and the sight is blind—  
Must it go in search of its heaven?  
  
Oh never believe that it can be so,  
For weary is life, as all men know,  
And battling and struggling to and fro  
Man goes from his morn to his even.  
  
And surely this is enough to bear,  
The long day's work in the hot sun's glare,  
The doubt and loss which breed despair,  
The anguish of baffled hoping.  
  
And when the end of it all has come,  
And the soul has won the right to its home,  
I truly know it won't wander and roam,  
Through the infinite spaces groping.

No; wild may the storm be, and dark the day,  
And the shuddering soul may clasp its clay,  
Afraid to go, and unwilling to stay;  
But when it girds it for going,

With a rapture of sudden consciousness,  
I know it awakes to a knowledge of this,  
That heaven earth's closest neighbour is,  
And only waits for our knowing;  
That 'tis but a step from dark to day,  
From the worn-out tent and the burial clay  
To the rapture of youth renewed for aye,  
And the smile of the saints uprisen;  
And that just where the soul perplexed and awed,  
Begins its journey, it meets the Lord,  
And finds that heaven and the great reward,  
Lay just outside of its prison!

—*Susan Coolidge.*

#### THE FATE OF MABEL MARCH.

THE following narrative is taken from a recent issue of the *New York Sun*, and was sent to the Editor by friends well acquainted with all the parties concerned, and especially vouched for by Judge Thornton, an eminent lawyer, now engaged in winding up the "Longnecker" estate. The narrative is headed "The Fate of Mabel March."

On the 16th of March last, Mr. John Longnecker, a native of New York State, but for many years a resident of Randolph, New Hampshire, was found dead in the morning, when neighbours, wondering at his absence, forced in his bedroom door. He was discovered half-dressed, lying crouched in the corner of the room, facing an open door which led into an adjoining apartment used as a bathroom. The dead man's features were horribly contorted, and the eyes wide open and distended. The mouth was open and fringed with froth, while the outspread arms and open fingers showed death to have ensued while he had been in the act of warding off some real or imaginary horror. The corpse had all the appearance of having suffered terrible mental agony, as if faced by a dreadful apparition, which coincided with the verdict of the Coroner, that Mr. Longnecker had expired in a convulsive fit, evidently caused by a fright.

The deceased, a man of considerable means, left no near relatives, so the coroner held but a brief inquest, if the medical examination could be so called. No unusual interest was attached to the circumstances, except two statements, which were that Mr. Longnecker was known never to have allowed himself to be left alone in the dark, and being popularly known as "the man who could not sleep in the dark," caused general comment on the morning he was found dead, and led to the examination of his premises, and also the report of several belated farmers, who, passing his house shortly after midnight, had noticed that his historic light was not shining as it always had been wont to. The night previous had been disturbed by a thunderstorm about eleven o'clock, which was preceded by a heavy gust of wind. The lamp in the dead man's room was found to be standing in its accustomed place, on a stand before the window, which was opened and had remained so during the entire night, for the floor was damp where the rain had blown in. Papers scattered over the floor and a torn blind seemed to indicate that the lamp-light had suddenly been blown out. The coroner had decided that Mr. Longnecker had died after midnight, so the startling alternative at once presented itself that, as usual, the deceased had gone to bed partly undressed, as was his custom, and had awakened to find himself in the dark, and before he could relight the lamp, as was his evident intention (for matches were strewed all over the floor where his body lay), he had faced some nameless terror coming from the unoccupied room, and, retreating before it, sank in the corner in which he died.

The remains of Mr. Longnecker were buried by his neighbours without comment or grief, but the strange circumstances surrounding his death led to the revival of the dead man's history, when it was remembered that he had been more than suspected of having murdered a beautiful girl, his ward, by drowning her; for several reasons he had never been arrested or tried, but had never succeeded in outliving the odium which attached to him at the time. The result of the enquiries among the older inhabitants and the court records, was the following strange tale:—

Mr. Longnecker, coming to Randolph when quite a young man, inherited his large farm from a bachelor uncle. He was a very uncommunicative man, and kept much to himself. After residing alone on the farm for two years, he suddenly

left, saying he was going to New York, and a month later he returned, bringing with him a very pretty blue-eyed girl, about eight years. He said he had adopted her out of a Brooklyn orphan asylum; that her name was Mabel March; that she was a foundling, and the name had been given her because she had been left at the institution on the first day of that month. The child was kept secluded, and had no chance to say much for herself; but she is known to have told her doctor that Longnecker was her cousin, and she was heard several times to call him by that title. Time went on until Mabel March, grown to be a beautiful woman, was discovered to be in love with and beloved by Pierre Chaplin, a young French Canadian farmer, whose place adjoined Longnecker's.

They met secretly for some time, but being discovered by her guardian, there was a terrible scene. Longnecker swore he would shoot Chaplin on sight if he caught him addressing Miss March, and this getting abroad, it became gossiped about that Longnecker loved his ward, and intended her for himself. At any rate he appeared to become insanely jealous of the girl, and from that day up to the night of the tragedy, haunted the girl's very footsteps.

It was on a certain night of July that the crisis occurred. Mr. L. had to go away some distance on business, and his absence was taken advantage of by the lovers to meet. They were seen after sunset going towards an old lumber mill on the Morse river, which evidently had been their trysting-place. In the meanwhile Longnecker returned, and, finding the girl absent, dashed out of the house in search of her. He returned, according to the housekeeper, at a late hour, went straight to his room, and was heard walking on the floor all night long, sobbing aloud. The next day, when he came out, his hair was as white as snow, and so it ever remained. After a time, the girl not appearing, the alarm was given by Longnecker himself, and a general search was made. Finally, after a three days' hunt, the body of Mabel March was found in the old millrace, she having been strangled to death and then thrown into the water. Clutched in her hand was a piece of cloth the colour of the clothing her lover was known to wear, and, as he was missing, it was accepted by the authorities that Chaplin had attempted an outrage upon the girl, and, failing, had drowned her and fled, which was supported by the announcement that he was seen afterwards in Quebec.

Common report, however, whispered that Longnecker had discovered the lovers together and killed both, having done away with the body of the man to make it appear as if he had fled. Neighbours testified to hearing a pistol-shot and a scream in the direction of the mill. But nothing was proven, and the crime was laid to the door of the missing Canadian. After this Longnecker began to behave strangely. He walked the floor all night long, and only slept during the day. When he did slumber he would cry out and weep in his dreams, and act so frightfully that housekeeper after housekeeper left his service. They all told queer stories about him, which grew and crystallized into the one rumour that Longnecker was haunted by the spirit of his drowned ward, which constantly pursued him, and thus he would never be alone in the dark. Finally this became as it were a legend of the place; but whether or not Longnecker killed the girl, it is nevertheless true that the first night—in years he kept his lamp burning—that it went out, he died of a mysterious fright. What terrible object he saw advancing from that dark passage, as he strove to reach the matches, and which froze his sight, will never be known.

Two incidents add interest to the narrative. The first is that during the war some tramps, one winter night, while camping in the old mill, set it on fire and nearly destroyed it. Next day, in the ruins, was found a charred skeleton with a bullet-hole in the skull, proved to belong to the missing Pierre Chaplin. The second is that although on the night Longnecker died rain could only have wetted the floor in the vicinity of the open window, and the house was in perfect repair, still those who took charge of the remains state positively that the floor leading from the passage way entrance in the unoccupied room was wet, as if some streaming wet garment had been dragged across it; and this lane of wet began at the door of the empty room, and stopped within two feet of where the dead man lay with his horror-stricken countenance.

As may be expected, the report of terrible hauntings at the "Longnecker" house are now exciting the fear and interest of all the vicinage of Randolph.—*New York Sun.*

## SPIRITUALISM IN MANY LANDS.

### A REMARKABLE DREAM.

On the evening of the 8th of February, 1840, Mr. Nevell Norway, a Cornish gentleman, was cruelly murdered by two brothers of the name of Lightfoot, on his way from Bodmin to Wadebridge, the place of his residence.

At that time his brother, Mr. Edmund Norway, was in the command of a merchant vessel, the "Orient," on her voyage from Manilla to Cadiz, and the following is his own account of a dream which he had on the night when his brother was murdered:—

"Ship 'Orient,' from Manilla to Cadiz,  
"February 8, 1840.

"About 7.30 p.m., the island of St. Helena N. N. W., distant about seventy miles. Shortened sail and rounded to, with the ship's head to the eastward; at eight set the watch and went below. Wrote a letter to my brother, Nevell Norway. About twenty minutes or a quarter before ten o'clock, went to bed, fell asleep, and dreamed I saw two men attack my brother and murder him. One caught the head of the bridle, and snapped a pistol twice, but I heard no report. He then struck him a blow, and he fell off the horse. They struck him several blows, and dragged him by the shoulders across the road and left him. In my dream, there was a house on the left-hand side of the road. At four o'clock I was called, and went on deck to take charge of the ship. I told the second officer, Mr. Henry Wren, that I had had a dreadful dream—namely, that my brother Nevell was murdered by two men on the road from St. Columb to Wadebridge, but that I felt sure it could not be there, as the house there would have been on the right-hand side of the road, so that it must have been somewhere else. He replied, 'Don't think anything about it; you west country people are so superstitious! You will make yourself miserable the remainder of the voyage.' He then left the general orders and went below. It was one continued dream from the time I fell asleep until I was called at four o'clock in the morning.—EDMUND NORWAY,

"Chief Officer, Ship 'Orient.'

So much for the dream. Now for the confession of William Lightfoot, one of the assassins, who was executed, together with his brother, at Bodmin, on Monday, April 13, 1840:—

"I went to Bodmin last Saturday week, the 8th instant (February 8, 1840), and in returning I met my brother James at the head of Drummer Hill. It was dim like. We came on the turnpike road all the way until we came to the house near the spot where the murder was committed. We did not go into the house, but hid ourselves in a field. My brother knocked Mr. Norway down; he snapped a pistol at him twice, and it did not go off. He then knocked him down with the pistol. I was there along with him. Mr. Norway was struck whilst on horseback. It was on the turnpike road, between Pencarrow Mill and the directing post towards Wadebridge. I cannot say at what time of the night it was. We left the body in the water, on the left side of the road coming to Wadebridge. We took some money in a purse, but I do not know how much. My brother drew the body across the road to the water."

At the trial, Mr. Abraham Hambly deposed he left Bodmin ten minutes before ten, and was overtaken by Mr. Norway about a quarter of a mile out of Bodmin. They rode together for about a quarter of a mile out of Bodmin, where the roads separated.

Mr. John Hick, a farmer of St. Minver, left Bodmin at a quarter past ten, on the Wadebridge Road. When he got to within a mile of Wadebridge, he saw Mr. Norway's horse galloping on before him, without a rider. The clock struck eleven just before he entered Wadebridge.

Thomas Gregory, Mr. Norway's waggoner, was called by Hick about eleven o'clock, and, going to the stable, found his master's horse standing at the gate. He took the pony, and rode out on the road. Edward Carvell went with him. They came to a place called North Hill. There is a lone cottage there, by the right-hand side of the road going to Bodmin, which is unoccupied. On the Wadebridge side of the cottage there is a small orchard belonging to it, and near the orchard a little stream of water coming down in the road. They found the body of Mr. Norway in the water.

The evidence of the surgeon, Dr. Tickell, showed that the head was dreadfully beaten and fractured.

It will be seen that Mr. Edmund Norway, in relating his dream the following morning to his shipmate, observed that

the murder could not have been committed on the St. Columb Road, because the house, in going from thence to Wadebridge, is on the right hand, whereas the house was in his dream on the left. Now, this circumstance, however apparently trivial, tends somewhat to enhance the interest of the dream, without in the least impugning its fidelity; for such fissures are characteristic of these sensorial impressions, which are altogether involuntary, and bear a much nearer relation to the productions of the daguerreotype than to those of the portrait painter, whose lines are at his command.

At all events, the dream must be considered remarkable from its unquestionable authenticity, and its perfect coincidence in time and circumstances with a horrible crime.

The coincidence as to time was exact, the murder occurring on the same night as the dream. The precise correspondence between the dream and the usual occurrences is not left to be proved by recollections called up weeks or months after the dream; for the evidence is an extract taken *verbatim* from the ship's log—the record of the moment when everything was fresh on the memory.

#### A NEW LONDON SPIRITUAL PAPER.

WE have received from some of the members of the London Federation of Spiritualists an advance sheet circular concerning the proposition to establish a paper to be entitled "THE LONDON SPIRITUALIST," the special features of which will be (1) that the paper will be the organ of the numerous societies united in the London Federation of Spiritualists; (2) that it will be issued at the low and almost nominal price of one halfpenny.

The following extracts from the advance sheet circular will suffice to indicate the basis on which the proposed publication founds its claim for the support of the Metropolitan spiritualistic community:—

The Journal will be issued weekly, printed on good paper, and occasionally illustrated, the suggested price being One Halfpenny. It is hoped that a journal at so low a price will secure a large circulation among the less wealthy classes and many who have hitherto been indifferent. It will not encourage "fads," but all properly expressed opinions on doubtful questions will be inserted as far as space permits. Besides leading articles, original contributions, communications from the spirit-world, pithy extracts, Lyceum page and poet's corner, good detailed reports will from time to time be given of special meetings, and short notices of all London meetings will be inserted every week. There will also be Societies' announcements, and spaces for paid advertisements.

It must be apparent that this paper will supply a genuine want. While admitting the excellence of, and the unique position occupied by, *Light* (2d.), the price prevents its reaching many of the poorer people; acknowledging the good work *The Two Worlds* (1d.) is undoubtedly doing, still its circulation is principally provincial; and *The Medium* is published at 1½d.; thus the work in London is greatly retarded for want of an adequate means of expression in a journal at so low a price (one halfpenny) as to be within the reach of all. It is, moreover, essential that such an organ should be published in London itself. Being issued at so cheap a rate, societies and others will be easily able to distribute large quantities at open-air meetings and elsewhere.

It cannot be too strongly insisted on that this journal will be primarily devoted to the exposition of the simple truths of spiritualism, and not to the promulgation of opinions which are still in debate amongst spiritualists. Standing, as we do, on these broad principles, we hope for the hearty co-operation of all sections of spiritualists. . . .

Those who are willing to give support in any form, should communicate with Mr. F. W. READ (Secretary pro tem.), 33, Henry Street, St. John's Wood, N.W., or with Mr. U. W. GODDARD (Federation Secretary), 295, Lavender Hill, Clapham Junction, S.W., and if they will kindly state how many shares they are willing to take, it will greatly assist the Committee.

As we—and all who believe in the noble and salvatory truths of spiritualism—cannot do too much, labour too widely, or plead in too many directions for its propagandism (as, moreover, there are many true, good, and self-sacrificing London spiritualists interested in this attempt), none can give it "GOD SPEED" with a heartier or more earnest desire for its success than Emma Hardinge Britten, EDITOR *T.W.*

Haunted houses in China must be desirable places of residence. The Tientsin Shihpao reports that not long ago a man named Yang moved into a haunted house which nobody dared to live in, he being ignorant of its character. During the first two weeks a ghost, terrible in appearance, made himself visible in the night. Yang, being a young man of bravery, and having learned the professional way of taming devils, did not care for it. One night, when he saw the spirit unusually rampant, and he undertook to drive it out, the devil suddenly became a ray of red light and entered into the ground. Yang was greatly surprised at this, and digging into the ground found more than ten thousand taels of silver in the place where the spirit had entered.

#### NOTICE TO TRUE AND EARNEST SPIRITUALISTS.

WE have prepared and are about to publish a VALUABLE MISSIONARY NUMBER of *The Two Worlds*. In this issue the entire of its columns will be devoted to such expositions of the facts, philosophy, and other important elements of spiritualism as are continually questioned of by early investigators; still more so by strangers to the true genius of the movement. To anticipate and answer these questions, and furnish a useful compendium of what the experienced spiritualist has hitherto gleaned, concerning this new, wonderful, and world-wide movement, has been the sole aim of the Editors. Alderman Barkas, Miss Marie Gifford, J. Robertson, Esq., the Rev. John Page Hopps, and other writers of mark and literary culture, have generously contributed articles of special import to this great number, in addition to which, quotations will be added from the most eminent authors on occult and spiritual themes. As an answer to all inquirers, whether earnestly seeking for truth or aiming to baffle its expression; as a complete repository of requisite information for those speakers who will be engaged this summer in conducting open-air meetings, no less than as a work of reference in many directions, this number cannot fail to be of intrinsic worth, and an invaluable aid in the work of spiritual propagandism. As it is proposed to publish a large quantity of copies, in addition to the ordinary circulation, our spiritualistic friends of all classes, localities, and shades of opinion, are earnestly advised to send in their orders for additional copies AT ONCE, so that previous to going to press the required number may be approximately estimated. As this notice will be continued for the next two or three issues only, early applications are solicited, addressed to E. W. Wallis, sub-editor, office of *The Two Worlds*, 10, Potworth Street, Cheetham, Manchester.

Mr. E. W. Wallis offers the following arrangement for extra copies of this number.

#### SPECIAL TERMS FOR QUANTITIES.

Those of our friends who will co-operate with us, and aid us to secure a large circulation for this number—one that is especially suitable for gratuitous distribution amongst strangers and inquirers—can be supplied at the following exceptionally cheap rates: 100 copies for 5s., 50 copies for 2s. 6d., 25 copies 1s. 6d., carriage free in all cases. Societies will be supplied, in addition to their usual number, on the above terms. Out-of-door speakers should purchase a large supply of this issue, and distribute them. Send it out broadcast, friends! It will answer all questions, and afford all needed information. Send it to the ministers that need enlightenment. Leave copies in the trains, cars, waiting-rooms, steamers, pews, or letter-boxes. House-to-house distribution would be an effective method of work for the cause. All can help in some way to send this forthcoming number abroad, as one of the grandest of missionaries for SPIRITUALISM.

#### SPECIAL NOTICE.

WE beg to remind our readers of the Annual Lyceum Conference, which takes place, as arranged last year, in the SPIRITUAL TEMPLE, UNION STREET, Oldham, on Sunday, May 11, and will hold three important sessions, commencing at 10 a.m. and continuing during the afternoon and evening. The meetings will be called to order by the self-sacrificing and indefatigable secretary to the movement, Mr. Alfred Kitson, whose noble work and untiring devotion merit the support of every true and earnest spiritualist in the country. Harry A. Kersey, Esq., will also come from Newcastle-on-Tyne to support the movement; and it would indeed be superfluous to remind the spiritual community of the grand and scholarly work Mr. Kersey has effected for the Lyceum movement. The Editor of this paper relinquishes her lecturing engagement at Bradford for the express purpose of attending this Conference, and we call upon every spiritualist who has the interest of the next generation at heart to do SOMETHING for this great and momentous movement. Those who cannot attend in person can send letters of sympathy to the Conference, and, still better, contribute by any amount, large or small, towards its inevitable expenses. They can never repay Alfred Kitson or Harry Kersey by any sums of mere lucre for their untiring services, but they can recoup these working men for the actual outlay they have incurred; and in this sense we shall be glad to see how many and *how much* the many care for the grand, and immortal issue involved in the Spiritual Lyceum Conference.—ED. *Two Worlds*.

OFFICE OF "THE TWO WORLDS,"  
10, PETWORTH STREET, CHEETHAM, MANCHESTER.

*The People's Popular Penny Spiritual Paper.*

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ACCOUNTS will be issued monthly, and the Directors respectfully ask the favour of prompt remittances.

"THE TWO WORLDS" Publishing Company Limited, will be happy to allot shares to those spiritualists who have not joined us.

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## THE TWO WORLDS.

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To whom Reports, Announcements, and items for Passing Events and Advertisements should be sent at 10, Petworth Street, Cheetham, Manchester, so as to be delivered not later than Tuesday mornings.

FRIDAY, MAY 9, 1890.

### TRUE NATIONALISM.

#### AN ADDRESS BEFORE THE FIRST NATIONALIST CLUB OF LOS ANGELES BY CHRISTIAN MICHELSSEN.

I AM in real earnest about the labour question. Our present social structure is corrupt. Humanity is outraged by that class of people who say: "Labour owes a debt of gratitude to the enterprise and intelligence of the employer class." Gratitude for being plundered of all but the bare necessities of life! For that is what the so-called "enterprising capital" has been doing!

Three or four weeks ago I spoke from this platform about the destitution among labouring people in Europe and America. From that hour some of our members have intimated that I am *too radical*. Whether "too radical" was meant as a reproach or not, I shall not say, but I think as long as a man advocates the *truth only*, he is not *too radical*! Whatever is for the unveiling of error and defence of truth is in the interest of humanity, and whatever is in the interest of humanity should be looked upon with friendly eyes by Nationalists.

"What is that to us," said one, "if the working people of London and New York are destitute and starving? Why make a fuss about that here in Los Angeles?" A wrong perpetrated upon others ought to concern us; furthermore it is not much better here. There are thousands of idle men tramping our streets daily, searching for work, but in vain.

The few who have good situations, and the few who never work for their daily bread, cannot imagine the suffering of families where the man has been idle for months. I know whereof I speak. I have myself been out of work twelve months during the last eighteen; and, by offering myself for *sale* at *any* kind of work, at *any price*, I have with the greatest difficulty been able to earn very little more than the flour we need for bread. You talk about the cheap living of the Chinese. I have seven children besides myself and wife to support, and we altogether have for two months and a half lived on an average of a dollar and a half a week. Bread and tea twenty-one times a week. Steal I must not, and steal I will not; but work I cannot find in this "City of the Angels." I do not say this with the object of being pitied. I have no use for pity, and do not want it; my only reason in thus humiliating myself at a public meeting is this, that I have been told that I am "too radical."

I want you to see distinctly, that if any one among you has a cause for being silent—any cause for not exposing the mistakes of your beloved society, or shielding the errors of your creed—I have no such cause. To me, error is error,

and causes destruction if allowed to thrive. But, although I am a Freethinker, I bow my head in reverence every time any of you get on this platform and in your sermons quote from the teachings of Jesus, for he was, indeed, a good man. He, too, denounced the rich, the Pharisees, the priests, and the hypocrites. Let us have the *truth*, from any and all sources, in order that a social reform may be brought about speedily.

I am in hopes that Nationalism is destined gradually to right all our wrongs; to reform and to heal our sick society; to lead it out of the many errors into which it has fallen during past ages; and that its object is to dethrone falsehood and injustice, and in their stead inaugurate truth and righteousness. I trust that its advocates are determined to establish a government that will not allow any man or set of men to rob the masses—neither in the name of God, nor in the name of Business!—a *just* government, one that will not lower itself to ask a man to step out of his place because he is a Freethinker.

Judging from Bellamy's book, and from "Gronlund's Commonwealth," which seem to be the guides for Nationalists, I know it is not their intention that we should carry water on both shoulders. They wish us to proclaim the truth regardless of consequences; they desire that man should be whole-souled, strictly honest and kindly tolerant.

I do not look upon Nationalism as universal brotherhood. I hope it will show tolerance to those who honestly differ from them in opinion—respect for the Greek philosophers; regard for the Brahman scholar; brotherly love for the Infidel—as it most assuredly will admire and follow the example of all our *virtuous* Christians.

It is well for us to take lessons from all that is good and true in the past and in the present. It is the *truth*—"the pearl of great price"—which humanity needs; and we ought to accept its lessons whether they are found in Asia, Europe, or America, whether from among our brethren on the Himalaya, from the Jews by Mount Sinai, or from our Christian contemporaries. Whenever we meet one of the noble teachings of Jesus (many of which are the essence of love and wisdom), we should advocate it in spite of any Infidels, and whenever we meet the wise sayings of Pythagoras, Socrates, Plato, or Zoroaster (inasmuch as they contain truth and light that will help us onward and upward), we ought to advocate them in spite of any intolerant Hallelujah-singer.

True Nationalists—so far as I understand the principles of Nationalism—do not believe in a bloody revolution, wherein men, women, and children are to be slaughtered and homes destroyed, nor do they believe in a reformation wherein fanatics can enjoy the torments of suffering martyrs. True Nationalists believe in arguments borne out with kindness, in arguments whose essence is truth, for "truth shall make us free." We should court the friendship of all people and all denominations—but *never* at the sacrifice of truth and principle!

Nationalism, as I understand it from Bellamy's "Looking Backward," means an entirely different society from the unnatural one in which we are now tormented. But do you think it possible that such a change can take place with the consent of bankers, railroad kings, merchants, speculators, stock gamblers, office-seekers, monopolists, popes, Pharisees and drones, all of whom live at the expense of our toil? No! they will oppose us as soon as we show that we are really in earnest.

Just as sure as the Pharisees, priests, and money-changers crucified Jesus because he so fearlessly attacked a corrupt society, while he taught the masses to live an honest and upright life, just as surely will we meet the opposition of the same classes. The world is now, as then, full of fanatics, hypocrites, and knaves. Two of the greatest obstacles to progress are ignorance and vice. They are the monster evils which must be attacked.

There is a deluge of literature in the world, but most of it is worse than worthless. There are few books that will open the eyes of the masses as will Bellamy's "Looking Backward." It gives the downtrodden and the oppressed a hope of deliverance. Its shining truths are like the golden rays of the sun which cheers the heart of the traveller as he emerges from the gloom of the forest where he has wandered amid the mazes of doubt and despair.

Vice is the great obstacle in the way of progress and true happiness. One of the greatest temptations for the working man is the saloon. It has blasted innumerable homes, been the cause of inaugurating corrupt officers, who, devoid of principle, would be willing tools to further the interests of

greedy capitalists for the sake of getting a share of the booty. By this poisoning process the multitude is made sluggish and indifferent to themselves, their families, and society. Should I be afraid of saying this for fear of hurting someone's feelings? No! all evils, whether they come disguised as a holy angel, or as a scheming man of business, must be attacked fearlessly. Evil has no sympathy for you. Evil men will never join you. Why should you court their company or ask their aid? You say: "We must be harmonious, and that we must harmonize all these." You can no more harmonize good with evil, honesty with hypocrisy, falsehood with truth, than you can unite water with oil. And the sooner the honest and upright ascertain where we stand, the sooner will we gain their confidence and assistance in the great work of reformation. The ground must be prepared and cleared of all poisonous weeds, in order to make room for the grand social structure about which Bellamy was dreaming while wide awake!

#### SIGNS OF THE TIMES.

##### IN CHRISTIAN ENGLAND.

Nothing can well be more pathetic than the circumstances attending the death of Mark Henry Vaal, a casually-employed dock labourer. Mr. Wynne Baxter held an inquest on his body, and it was ascertained from the evidence given that the poor fellow had actually starved himself to feed his children. His widow is an inmate of the Banstead Lunatic Asylum; so that the four little ones—the eldest is thirteen and the youngest four—are now absolutely thrown upon the world. In the last fortnight the father only managed to get work on three days, and it was on Thursday at six o'clock in the London Docks, and when he was about to draw his pay, that his ill-nourished frame gave way. The coroner's jury were convinced that the man had starved himself that his children might be nourished.—*Daily Telegraph*.

#### THE VICAR'S CATECHISM.

In the Queen's Bench Division of the High Court of Justice on the 23rd ult., the case of Gace v. Lockwood came before Mr. Justice A. L. Smith and a special jury. This was an action brought by the Rev. Frederick Aubert Gace, vicar of Great Barling, Essex, against Mr. Frederick Lockwood, a Nonconformist, in respect of a libel which, it was alleged, the defendant published by means of postcards. The plaintiff was the author of a Church Catechism for "the use of families and parochial schools," and the defendant seeing this, sent the rev. gentleman three postcards, in which he charged Mr. Gace with intolerance and bigotry. He accused the plaintiff of crass ignorance, petty priestly intolerance, and said that the catechism emanated "from below, and not from above." The defendant pleaded fair and honest criticism of matters of public interest. The catechism in question described Nonconformists as heretics and idolaters, worshipping God according to their own evil and corrupt imaginations. It also spoke of them as being out of the pale of salvation, guilty of the great sin of dissent, and atheists. No evidence was called on either side, and the jury, after a short deliberation, found for the defendant with costs.

#### MORE CHRISTIAN FELLOWSHIP.

At the recent visit of Chancellor Espin to Stockport Parish Church, for the admission of wardens and sidesmen, Mr. Richard Brown, solicitor, the people's warden at Cheadle, made a presentment against the Rector of Cheadle on the following five points of ritual at Cheadle Church—using wafer bread at communion, the mixed chalice, singing the Agnus Dei, elevating the cup and paten, and the prostration of the celebrant.

#### "CHRISTIANS, AWAKE."

British missionary enterprise has for generations been largely concerned with the conversion of Eastern peoples. But the Orientals are turning the tables on the Occidentals. It is no secret that Buddhism in some form or other has a growing number of adherents in Europe, though principally amongst the dilettante people who claim to be more cultured than the vulgar herd. Still more remarkable is the fact just announced that a Mohammedan mission to convert the Americans is being promoted in India, and that a fund is being raised for the despatch of one Moulvi Hassan Ali to

the United States. Apparently Mohammedan proselytism is neither so ferocious nor so formidable as it used to be when the sword or the Koran were the alternatives offered to unbelievers. That certainly was a potent means of making converts, and it was to conquest, not to an evangel of peace, that the rapid propagation of the Mohammedan creed was due.

#### THE STORY OF A SONG.

The Marseillaise retains the echo of a song of victory and also of a cry of death; it is glorious as one, dismal as the other. Here is its origin:

There was at that time (1792) a young artillery officer in garrison at Strasbourg. His name was Rouget de Lille. He was born at Louis-le-Saulnier, in the Jura, a country of meditation and energy, as are all mountain districts. This young man loved war as a soldier, and the Revolution as a thinker. He beguiled by verses and music the weary impatience of the garrison. Much sought after for his double talent of musician and poet, he frequented familiarly the house of Dietrech (the Mayor of Strasbourg and a patriot Alsatian). Dietrech's wife and daughters partook in his enthusiasm for patriotism and the Revolution. They loved the young officer; they gave inspiration to his heart, his poetry, his music. They were the first who performed his scarcely unfolded thoughts, full of confidence in the early lispings of his genius.

It was the winter of 1792. Famine raged at Strasbourg. Dietrech's house was poor and his table frugal, but hospitably open to Rouget de Lille. The young officer seated himself there night and morning like a son or brother of the family. One night there was only garrison bread and a few slices of smoked ham on the table. Dietrech, looking at De Lille with a melancholy serenity, said—

"There is a lack of abundance at our meals; but what matters it if there be no lack of enthusiasm at our civic festivals, or of courage in the hearts of our soldiers? I have still a last bottle of wine in my cellar. Let it be brought," said he to one of his daughters; "and let us drink it to liberty and our country. Strasbourg will soon have to celebrate a patriotic ceremony, and De Lille must find in its last drops one of those hymns which carry into the soul of the people that intoxication from which it has sprung."

The young girls applauded his words, brought the wine, and filled the glasses of their old father and the young officer until the liquor was exhausted. It was midnight! the night was cold. De Lille was a dreamer; his heart was affected, his head was heated. The cold seized upon him; with unsteady steps he entered his solitary chamber. He slowly sought inspiration, now in the beating of his citizen heart, now on the keys of his piano; now composing the air before the words, now the words before the air; and in such a manner associating them in his thought, that he could not himself say which was created first, music or verse, and until it was impossible to separate the poetry from the music, and the sentiment from the expression. He sang all, wrote nothing. Overpowered by this sublime inspiration, he fell asleep with his head on the piano, and did not awake till day. The song of the night returned to his memory with difficulty, like the impression of some dream. He wrote down words and music, and hastened to Dietrech. He found him in his garden digging up winter lettuces. The old patriot's wife and daughters had not yet risen. Dietrech awoke them, and sent for some friends like himself passionately fond of music, and capable of performing it. Rouget sang, Dietrech's eldest daughter accompanied him. At the first stanza, all their countenances grew pale; at the second, tears flowed; at the last stanza, the wildness of enthusiasm burst forth. Dietrech's wife and daughter, the old man himself, his friends, and the young officer, threw themselves weeping into each other's arms. The hymn of the country was found! But alas! it was also destined to be the hymn of terror. Unfortunate Dietrech, a few months later, walked to the scaffold to the sound of those very notes which had sprung forth at his hearth from the heart of his friend and the voices of his daughters. The new song, performed several days afterwards at Strasbourg, flew from town to town to all the principal orchestras. Marseilles adopted it to be sung at the commencement and close of the sittings of its clubs. The Marseillais spread it through France by singing it on their way to Paris. From this came the name of *Marseillaise*.

The old mother of De Lille, a royalist, terrified at this echo of her son's voice, wrote to him,—"What is this revolu-

tionary hymn which is sung by a horde of brigands traversing France, and with which thy name is associated?" De Lille himself, proscribed as a royalist, shuddered as he heard it resound in his ears like a menace of death, when flying along the pathways of the high Alps.

"What do they call this hymn?" demanded he of his guide.

"*The Marseillaise*," replied the peasant.

It was thus that he learnt the name of his own work. He was pursued by the enthusiasm which he had sown behind him. He escaped death with difficulty. The weapon turns against the hand which has forged it. The Revolution in its madness no longer recognised her own voice!—*Lamartine*.

#### SPARKS FROM THE FOUNDRIES OF PROGRESS.

##### A FLOATING ISLAND.

One of the most picturesque and remarkable bodies of water in the world is Henry's Lake in Idaho. It is situated on the dome of the continent in a depression in the Rocky Mountains called Targee's Pass. It has an area of forty square miles, and all around it rise snow-capped peaks, some of them being the highest of the continent's backbone. In the lake is a floating island about three hundred feet in diameter. It has for its basis a mat of roots so dense that it supports large trees and a heavy growth of underbrush. These roots are covered with several feet of rich soil. The surface is solid enough to support the weight of a horse anywhere, and there are places where a house could be built. The wind blows the island about the lake, and it seldom remains twenty-four hours in the same place.

M. Emile Zola, who is daily trotted out as an authority on all sorts of subjects, has been questioned on Socialism. He considers that the future of the world is contained in the word "Socialism," and he predicts that the revolutionary movement will begin in Germany and extend everywhere, according to the culture of the land and the predisposing tendencies of the people. The "Socialist question," however, will, he thinks, be peacefully solved in France. He himself is a Socialist like Jules Simon, the Comte de Mun, and others—that is to say, a Socialist in the true sense of the word, and not an apostle of violence. The word "Equality" stuck up on all public monuments was to him an anomaly, for equality among men of different natures and intelligences was impossible. Neither does M. Zola believe in Communism, but he is a strong partisan for modifying existing social conditions for the benefit of the poor, the weak, and the distressed.

##### A MESSAGE FROM HEAVEN.

A plate made of the finest gold, containing inscriptions in the Tamil and Telegu languages, fell from heaven, and was found in the temple grounds at Benares by the person who saw it fall. The inscription is as follows: "From the month of June, 1890, God Himself will rule as Emperor of Hindooostan, incarnating himself in human form. From that time forward there will be justice all over the world, and the Munis (sages) will be worshipped by the people. All the diseases of men will be cured, dogs walk and talk as they do, and man, whose life is now established at seventy years, will in the future have it extended to 125 years.—*Hindoo Patriot*.

Next to the piano in the Board Schools will come, of course, wherever it has not already made its advent, the piano in the kitchen. It is clear the times are ripe for it. The other day a lady in want of an additional servant had decided to engage "a nice girl from the country, not previously in service," when she received from this excellent young person a note to the effect that "her mamma thought she ought to look out for a place where her music would be more appreciated than in a family of seven children." Thus culture spreads downwards. A piano might have prevented this disappointment.

The "Prison Mirror," published by the inmates of the Stillwater, Minnesota, prison, is doing a greater reformatory work than all the scaffolds, penitentiaries, jails and schools of reformation. It would be a good thing if all State

penitentiaries would follow the example set by the Minnesota institution in sending forth such a publication. Have they a Paul and Silas in durance at Stillwater?

It was at the house of a well-known doctor of divinity, and the little toddling girl, who did not like to see her aunt trim a lighted kerosene lamp, had come honestly by a somewhat modified theory of predestination. "Take care! take care! or we'll get blowed up into the sky, and then God'll say, 'Girls, what are you in such a hurry for?'"

#### LYCEUM JOTTINGS.

"He prayeth best, who loveth best  
All things both great and small,  
For the dear God who loveth us,  
He made and loveth all."

##### A BOY WHO BECAME FAMOUS.

A BOY, only six years old, was sailing with his father down the Danube. All day long they had been sailing past crumbling ruins, frowning castles, cloisters hid away among the crags, towering cliffs, quiet villages nestled in sunny valleys, and here and there a deep gorge that opened back from the gliding river, its hollow distance blue with fathomless shadow, and its loneliness and stillness stirring the boy's heart like some dim and vast cathedral. They stopped at night at a cloister, and the father took little Wolfgang into the chapel to see the organ. It was the first large organ he had ever seen, and his face lit up with delight, and every motion and attitude of his figure expressed a wondering reverence.

"Father," said the boy, "let me play!" Well pleased, the father complied. Then Wolfgang pushed aside the stool, and when his father had filled the great bellows, the elfin organist stood upon the pedals. How the deep tones woke the sombre stillness of the old church. The organ seemed some great uncouth creature, roaring for very joy at the caresses of the marvellous child.

The monks, eating their supper in the refectory, heard it, and dropped knife and folk in astonishment. The organist of the brotherhood was among them, but never had he played with such power. They listened; some crossed themselves, till the prior rose up and hastened into the chapel. The others followed, but, when they looked up into the organ-loft, lo! there was no organist to be seen, though the deep tones still massed themselves in new harmonies, and made the stone arches thrill with their power. "It is the devil," cried one of the monks, drawing closer to his companions, and giving a scared look over his shoulder at the darkness of the aisle. "It is a miracle," said another. But, when the boldest of them mounted the stairs to the organ-loft, he stood as if petrified with amazement. There was the tiny figure, treading from pedal to pedal, and at the same time clutching at the keys above with his little hands, gathering handfuls of those wonderful chords as if they were violets, and flinging them out into the solemn gloom behind him. He heard nothing, saw nothing besides; his eyes beamed, and his whole face lighted up with impassioned joy. Louder and fuller rose the harmonies, streaming forth in swelling billows, till at last they seemed to reach a sunny shore, on which they broke; and then a whispering ripple of faintest melody lingered a moment in the air, like the last murmur of a wind-harp, and all was still. The boy was Johann Wolfgang Mozart.—*Our Dumb Animals*.

##### GRANDMA'S ANGEL.

###### LYCEUM RECITATION FOR A LITTLE GIRL.

"MAMMA said, 'Little one, go and see  
If grandmother's ready to come to tea.'  
I knew I mustn't disturb her, so  
I stepped as gently along, tiptoe,  
And stood a moment to take a peep—  
And there was grandmother fast asleep.

"I knew it was time for her to wake;  
I thought I'd give her a little shake,  
Or tap at her door, or softly call;  
But I hadn't the heart for that at all—  
She looked so sweet and so quiet there,  
Lying back in her high arm-chair,  
With her dear white hair, and a little smile  
That means she's loving you all the while.

"I didn't make a speck of a noise—  
I knew she was dreaming of little boys  
And girls who lived with her long ago,  
And then went to heaven—she told me so.

"I went up close, and I didn't speak  
One word, but I gave her on her cheek  
The softest bit of a little kiss.  
Just in a whisper, and then said this—  
'Grandmother, dear, it's time for tea.'

"She opened her eyes, and looked at me,  
And said, 'Why, pet, I have just now dreamed  
Of a little angel, who came and seemed  
To kiss me lovingly on my face'—  
She pointed right at the very place.

"I never told her 'twas only me;  
I took her hand, and we went to tea."

—*Sydney Dayre*.

## PLATFORM RECORD.

**ARMLEY.**—On Wednesday, April 30, we had the pleasure of having Mr. G. A. Wright. His lecture was full of information, bristling with good humour, comparing the teachings of the spirits with those of the Church. A good company fully enjoyed the meeting.

**BIRKENHEAD.** Queen's Hall.—April 27: A pleasant time with Rev. C. Ware. He explained "What Religion was by Nature," and "What it was by Practice,"—Spiritualism being the True Religion, in that it supplied facts for its superstructure and reason for its guidance in life.

**BIRKENHEAD.**—144, Price Street, May 2: Mr. Robinson's subject, "New Lights upon Old Truths," was treated in a masterly manner. "Out of the ruins of time-worn systems and institutions there has arisen superstructure, founded on the principles of truth, its pillars being established by facts." However strong the currents, or fierce the winds, spiritualism will stand the test.—W. B., hon. sec.

**BISHOP AUCKLAND.** Temperance Hall, Gurney Villa.—Afternoon: Mr. R. Grice explained "How he became a spiritualist," which proved very attractive. Evening subject: "Spiritualism and Materialism." He showed wherein spiritualism was superior to materialism. Mr. Grice is a very promising medium, a good platform speaker, and a free worker.—G. C.

**BRADFORD.** Little Horton.—April 27th: Mrs. H. Saville's discourses were very interesting. Clairvoyance very fair. Tuesday, 29th: Mrs. Jackson, trance speaker, and Mrs. Whiteley, clairvoyant, for the benefit of sick friends. The discourse was appropriate. A large audience listened attentively. Clairvoyance very successful, 28 given, 24 recognized. May 4th: Mr. Bentley gave good discourses, and very successful psychometrical readings and clairvoyance.—A. W.

**BRADFORD.** Norton Gate.—Mrs. Bennison's guides spoke on "What are we placed on the earth for?" and "Where are the dead?" Very good clairvoyance at each service, 23 descriptions given, all but three recognized.

**BRADFORD.** St. James' Spiritual Church.—Mr. Wyldes lectured to good audiences. Afternoon: "Re-incarnation" was dealt with very ably, and some discussion took place. Evening subject, "How is it that animals, insects, &c., quarrel at times?" A very pleasant day, some good food being given for the enquiring mind.—A. P.

**BRIGHOUSE.**—A good day with our friend Mrs. Wade, whose guides spoke well. Afternoon subject: "Spiritualism, the need of the hour." Evening: "Where are the World's Reformers?" which was dealt with very ably, and seemed to give great satisfaction. Good clairvoyance at each service.—J. H.

**BURNLEY.** Hammerton Street.—The third anniversary of the Lyceum was held on May 4th. Mrs. Green spoke in the morning to the Lyceumists on "Our Lyceum Work, and how we do it;" a very practical address to all workers, and given with the sympathetic feeling which is Mrs. Green's great characteristic. The children, dressed in white, were seated in a raised gallery behind the medium, and showed to great advantage. Afternoon, she spoke on "Love and Unity," being a supplement to the morning's address applicable to the friends of the cause. The hall was completely packed. Evening subject: "The Future Generation." Again the hall was too small, scores not being able to obtain admission. Mrs. Green's guides were never heard to more advantage. They completely carried the audience with them while describing what this generation should be and do in order that the next might be better. After each lecture exemplary clairvoyance was given, almost all recognized. The collections amounted to a little over ten guineas. It was a red letter day for the spiritual movement in Burnley.—J. N.

**BURNLEY.** Trafalgar Street.—We had the pleasure of hearing Mr. Bailey (trance medium). His guides gave splendid addresses, which gave entire satisfaction. Afternoon, "The True Teachings of Spiritualism"; evening, "Death." Next Sunday (11th), Mrs. Horrocks, from Heywood. We hope friends will turn up in large numbers to give her a hearty welcome.—J. W. G.

**CHURCHWELL.**—On Saturday the friends had a social tea, which was well patronized. A miscellaneous concert was well rendered, in good style, by the different performers. A dialogue was well given; and Mr. G. A. Wright made some very encouraging remarks. We mean to keep pushing on, clearing the way for the good seed to grow.

**CLECKHEATON.**—Mr. Thresh explained "How he became a Spiritualist," which was very interesting. In the evening the guides dealt with six subjects from the audience, which were much appreciated. A good day. April 28th. There was a good gathering for tea. The meeting was at the house of Mr. Blackburn; Mrs. Fleming, of Bradford, gave very good clairvoyance.—W. H. N.

**COLNE.**—Mr. Wheeler (normal speaker) gave good lectures. Afternoon, "Raising the Devil"; evening, "Salvation, Pew-Rents, and the Golden Candlesticks." Questions invited. Seven sent up, and satisfactorily answered. We hope to have Mr. Wheeler again before long, for he was well liked. Good audiences.—J. W. C.

**DARWEN.** Church Bank Street.—May 4th: Mr. G. Smith spoke on subjects from the audience. Afternoon, "Jesus, a Son of God, or a Man?" "What is the Difference between the Orthodox God and the God of the Spiritualist?" Evening, "The Destiny of Man—What is it?" "Who are the True Heroes of Religion?" The following is taken from the *Darwen Post*: A very successful conversazione was held on Thursday evening. The walls and ceiling were tastefully decorated with pictures, flowers, and art paper, whilst the room was neatly set out in drawing-room style. On the platform were fixed two tents, in which special mediums were reading characters for a small charge. Amusements of various kinds were liberally provided. The refreshment stall was under the superintendence of Mr. Ellis Roberts, assisted by a number of ladies. During the evening a miscellaneous entertainment was given, of songs, glee, trios, and duets by the choir, assisted by a few friends, and a very enjoyable evening was spent by upwards of 150 persons. The following took part in the programme: Mr. W. Fish, Miss A. Fish and Mr. A. Bell, Mr. and Mrs. Sudall, Mrs. Entwistle; violin solo, Mr. Wild. The conversazione was so successful that the committee (of which Mr. W. Fish is president, and Mr. W. Almond secretary) decided to continue it on the next night.

**EXETER.** Longbrook Chapel.—Mrs. Hellier's afternoon subject was, "Who are the world's saviours?" The acceptance of the orthodox dogmas of a saviour for all or part of a human family is fast dying out, and the real saviours, those who have been to the front in all sections of reform at all periods of the world's history, are being better appreciated. Let us all try and do as they did, and we may be saviours in a more or less degree. Evening subject, "Heaven and Hell." Hell is fast dying a natural death; heaven has always been described as a place very like a jeweller's shop on a large scale, but practical experience tells us it is not a place but a state, and to attain to this state of spiritual existence it is necessary to lead a life of spiritual purity. Successful clairvoyance at both meetings.—R. S.

**FELLING.**—Friday, May 2nd, Mr. J. J. Morse gave his popular lecture controlled by the "Strolling Player" to a fair and respectable audience, in aid of the building fund, which gave general satisfaction. On Sunday last, local medium.

**GLASGOW.**—Mr. D. Duguid spoke under control, upon "The New Heaven and New Earth," putting forth a theory of the gradual cooling of the earth till dead, when it would be re-absorbed into the sun, and thence be re-born four times as large in a greatly refined and rarefied form. All the other planets would do likewise, thereby forming altogether the "New Heavens and New Earth." Evening: Mr. Robertson performed in his usual interesting way, on the History of Spiritualism, including the great names of men and women who early caught up its truth; and the equally great names who had missed catching it, greatly to their own loss. At the Green, Mr. Wilson and R. Harper held forth to a big house and hungry.—R. H.

**HALIFAX.**—Monday, April 28: Mr. Macdonald's lecture on "Palimistry" was instructive and interesting, illustrating the same by satisfactory examinations of the hands of two gentlemen and two ladies. May 4: Afternoon, Mrs. Craven's guides spoke very eloquently on various topics of their own. Evening: "God's Bible v. Man's Bible," chosen by the audience, and gave every satisfaction. A fair company.

**HECKMONDWIKE.** Thomas Street.—Mr. Broomfield took subjects from the audience. "Does man ever attain perfection, if so, how can eternal progression be possible?" Man being dual, spiritual and physical, it is a moral impossibility for him to attain it while on earth; but in spirit, he said, it was possible. Is this not denying eternal progression? "Is unity possible where there is difference of opinion?" Unity, he said, was not, for all are born under different aspects. "All men are equal in their birth" was not true. Five other subjects were dealt with in a fair manner.—G. W.

**HECKMONDWIKE.** Cemetery Road.—A splendid day with Mrs. Mercer's guides. Excellent discourses. Morning subject, "Faith, Hope, and Charity." Evening: "Where are your Dead; or, Can the Dead return to Earth?" She gave fifteen clairvoyant tests in a clear manner, all easily recognized.—B. K.

**HEYWOOD.**—Mr. H. Ormerod spoke on "The soul life is the prime moving principle of humanity," and on "Cheering Words to Struggling Humanity." The last named was a really sublime discourse, and if we could get more people to come and hear such lectures as this, our spiritualistic ranks would be greatly increased.—J. W.

**HUDDRISFIELD.** Brook Street.—The inspirers of Mrs. Wallis have given excellent addresses to numerous audiences. In the afternoon a child-naming ceremony was beautifully rendered.

**JARROW.** Mechanics' Hall.—Mr. Wilkinson discoursed upon "The Spirit World: Its location and inhabitants." The most reliable authorities agree in locating the spirit world at a distance of about sixty miles from our earth, enveloping this globe like a belt. It consists of several spheres, the higher completely compassing the lower, each being approximately the same distance apart. Up through these gradating spheres progresses the human spirit, until the apex of its existence is reached.—T. H. O.

**LEEDS.**—I was disappointed on Sunday, at not being able to get your *Two Worlds* or the *Medium* at the Psychological Hall, Grove House Lane. I was informed the society had collapsed, all officers resigned, and to let. No speaker planned. Through curiosity I visited the hall at night. A respectable audience, but speaker wanted. Ten minutes after time, Mrs. Wilkinson kindly offered her services. The subject was very interesting. "Heaven; Where is it? What is there in it?" Six clairvoyant descriptions, four out of six recognized, and a valuable warning given to a stranger. I have been informed by a member that a new committee is going to be formed, and meetings will be carried on as heretofore.—A Casual Visitor, not a Member.

**LEICESTER.**—Mrs. Barnes' guides spoke on "The Mission of Angels," showing that it is one of love and sympathy, not of hatred and strife. They exhorted us to live in love that we might give them the condition to help us on through our earthly lives, and to prepare for the life to come. Mr. Hodson gave clairvoyant descriptions, which were mostly recognized. A very enjoyable time, all seemed well satisfied.

**LIVERPOOL.**—Mrs. Britten lectured in Daulby Hall for the last time till September, much to the regret of the many friends in Liverpool, who so sincerely love Mrs. Britten—not only for her talents, but also for her kindness of heart and sympathetic nature. The subject of the morning's lecture was, "The New Reformation," the speaker passing in rapid review the various religious and social advances which had been made, as evidenced by the history of the past, pointing to the fact that man's career was ever upwards—not retrograde—and that all true reform was based on the recognition of man's spiritual nature and the immortality of the soul. In the evening, questions from the audience were invited, Mrs. Britten replying to nine. The large audience were, throughout, in close sympathy with the speaker while she dealt with the intricacies of each question with the most consummate skill. At the close of the service the chairman, having referred to the much-regretted absence of Mrs. Britten from Liverpool during the summer months, a short address followed of the valedictory character, Mrs. Britten expressing the hope that we should all meet again, if not on earth, "at least in the summerland, whose sun should know no setting." Each meeting was a perfect ovation to the much-loved and inspired orator.—Cor.

**LONDON.** Spiritualist Federation.—The annual meeting was successful. A condensed report will be given next week. Federation meetings will be held regularly every Sunday evening at 6.45, in Claremont Hall, Penton Street, Pentonville. Sunday, May 11th, Mr. H. J. Browne, of Australia, will give "Experiences during over twenty years

investigation," to be followed by clairvoyance by Mrs. Yeeles. Mrs. Hopcroft will sing two solos.—U. W. Goddard, 295, Lavender Hill, Clapham Junction, S.W.

LONDON. Canning Town, 2, Bradley Street.—Small attendance, so we formed a circle. Medium, Mrs. Weede Meyer. Results were good, both spiritual and physical. All friends well satisfied.—F. W.

LONDON. Forest Hill, 23, Devonshire Road.—After a reading from *The Two Worlds*, Dr. Pullen Burry (1st M. B. Lond.) gave an instructive address on the relation of the spirit world to this. Séances are held every Thursday at 8 p.m. Earnest inquirers are cordially invited.—G. E. G. [Too late last week. Address—10, Petworth Street, Cheetham, Manchester.]

LONDON. King's Cross.—Last Sunday the above society removed to Claremont Hall, Penton Street, Pentonville. Mr. Rodger gave an address on "The Three-fold Aspect of Spiritualism." The usual discussion followed. The following were elected to carry on the business of the society for the next six months: Mr. McKenzie, chairman; Messrs. Cannon and Selby, vice-chairmen; Mr. Rodger, secretary; Mr. Selby, treasurer; the old committee remaining. Society reported solvent, with small balance in hand.

LONDON. Marylebone, 24, Harcourt Street.—Mrs. Yeeles delivered an interesting lecture, culled from a variety of subjects sent up by the audience, covering many abstruse subjects bearing on spiritualism, followed by chairvoyant descriptions more or less successful.

LONDON. Peckham, Chepstow Hall.—Owing to the great labour demonstration our audiences were scanty. Morning: A profitable time in the spirit circle. Evening: Mr. J. Dale spoke upon the need of submission to "higher spiritual powers," and the consequent living up to a high standard, so as to place us *en rapport* with them. A terse, yet forcible address, somewhat different from the opinions of the majority, yet well calculated to afford much subject matter for thought and meditation. We hope to see as many members as possible on Sunday evening next, when the reports and statements of work will be given. Our fourth annual summer excursion will be held on Monday, June 16th, to Cheam Park. Particulars may be had later from the secretary, W. E. Long, 79, Bird-in-Bush Road, Peckham.

LONDON. Peckham. Winchester Hall, 33, High Street.—Mr. J. Humphries spoke upon "What Spiritualism has Taught," throwing out many ideas, and giving much food for thought. Several friends put questions, which were well replied to, and a few suitable remarks were made by some present. In the evening a lady took our rostrum, and (under control) gave a short address.—J. Veitch, 19, Crescent, Southampton Street, Camberwell.

LONDON SPIRITUALIST FEDERATION.—May 4: Most unanimous meetings were held, celebrating the third annual conference, in Claremont Hall, Penton Street, Pentonville Road, N.; Rev. Dr. Young in the chair. Mrs. Yeeles, of Wisbech, who made an interesting discourse; Mr. H. J. Browne (Australia); Mr. T. Everitt, of Hendon; Mr. J. T. Audy, Peckham; Mr. J. Veitch, Camberwell; and Mr. A. M. Rodger, King's Cross, each giving abundant good wishes for the future. The great earnestness and sympathy displayed show that these will without doubt be realized. At 5 p.m. we partook of a nice social tea, where everything was kept in harmony by pleasant interchange of opinion. At seven prompt, Mr. E. Dawson Rogers, a representative from the London Alliance, took the chair, and made some good remarks, urging that love and kindness should be our cementing principles, and we should lay before the public pure and simple facts in spiritualism, the main question to be answered being "If a man die, shall he live again?" Now is the time for us to work in earnest, as there is much dissatisfaction amongst followers of orthodoxy. After repeating numerous facts that had occurred within his own experience of spirit communion, he showed that in most cases any doubt would at once be allayed in any *bond-fide* enquirer's mind. Professor George Chainey gave a short address on "Spiritualism Unveiled," expressing his great pleasure at being invited to speak. We are all seeking for satisfaction, whatever our phase of thought is. God is not dead, God is just as ever to us in his soul. One can only know God by knowing one's true self, and consequently without knowing one's self, it would be impossible to love one's neighbour. You don't judge of appearance, but of truth. One will never find true satisfaction until attained by communion with the invisible world through the soul. The impressive address was listened to with extreme attention. Mrs. Spring spoke under control, and gave a sympathetic greeting from invisible friends, and plenty of encouragement, hoping we would band together in unity. We should strive to let enquirers know the value of spiritual communion. It will be given to all that seek earnestly for it. After this speaker the Secretary of the Federation read some heartfelt and sincere wishes from Mrs. E. H. Britten, and from Mr. E. W. Wallis, which showed the interest they take in our work. Mr. A. M. Rodger based his remarks upon "Spiritualism," pure and simple, which were very impressive. Mr. J. Hopcroft dealt with mediumship, explaining the effects produced by influences at spiritual circles, putting forward facts that had convinced him of spiritualism ten years ago. It produces to him a higher and nobler life, which he realizes more now than he did previously to his investigations. Mr. J. Whatmore, a sincere spiritualist, expressed his delight at the unanimity of spirit which had been displayed. He congratulated us that the platform was broad enough to admit of every spiritual worker, and we must work earnestly and hopefully to insure success. Mr. Emms, the veteran open-air speaker, made some encouraging remarks on the grandeur of spiritualism. Mr. W. Wallace pointed back to the organization of '53 or '51, promulgated to reform the world, with 600 members. We should profit by the experience of others in the past, seeing where mistakes have been made. Together, with the chairman's conclusive remarks, we had a vast amount of true sympathy, and great harmony prevailed throughout. We thank Mrs. Wiltshire and the Misses Durie for their kindly assistance with vocal and instrumental music.—Percy Smyth.

LONGTON. 44, Church Street.—Morning: The guides of Mr. Blundell, of Burslem, discoursed very ably upon the last chapter of *Revelations* to an appreciative audience. Evening subject, "Spiritualism v. So-called Christianity, as taught in the Churches." An eloquent address, much enjoyed by a large audience.—H. S.

MANCHESTER. Psychological Hall.—May 3rd. Social gathering of members and friends. The following took part in the programme:

Mrs. Boyden, Miss Bletcher, Miss Ada Stanistreet, Mr. T. Taylor. A couple of short pieces were played on the piano by the little daughter of our friend Mrs. Smith. To Miss Rotheram, the pianist, we tender sincere thanks for the willingness with which she has so ably assisted us at our numerous gatherings. This being the last of the series, we thank all the friends who have united their efforts to bring them to a successful issue. We intend to replace our social evenings by fortnightly short Saturday afternoon rambles around Manchester. All friends welcome to join us. May 4th: Mr. Smith's guides' afternoon subject, "The harvest is great, but the labourers are few," during which a brief sketch of our progress during the last ten years was given. The infant daughter of our vice-president (Mr. Emmett) was named. Evening: "Heaven's Location" was discoursed on. Good clairvoyance at each meeting. A good day.—J. H. H.

NEWCASTLE-ON-TYNE.—The annual conference of the North-Eastern Federation of spiritualists was held May 4th. There was a fair attendance of delegates and friends who met in the morning and afternoon, and the deliberations were of a very satisfactory and harmonious character. Important resolutions were carried, which will be published in due course. A public tea was provided to which about forty sat down. In the evening Mr. Morse, whose valuable services we had at each sitting of the conference, delivered a fine lecture on "Organization, its use and abuse." The controls handled both sides of the subject, and dealt very fully with the fears of the anti-organizers as to officialism and priesthood, showing the groundlessness of the arguments of opponents and the benefits to be derived from unity. What was the spirit circle, the local society (of which we had such a fine example in the Newcastle Spiritual Evidence Society), or any public body, but an organization? and if it was right to organize in these directions it could not be wrong to make greater efforts to unite all those who could subscribe to a belief in the proved facts of spiritualism in one harmonious whole.—F. S.

NORTH SHIELDS. 41, Borough Road.—An excellent reading was given on "Commonwealth as a victory to be won." Mr. and Mrs. Henry Davison both took an active part in our meeting, and their efforts were very successful. A happy night.—C. T.

NORTH SHIELDS. Camden Street.—May 1st: Séance by Mrs. Kempster, and a very good company seemed highly satisfied with the thrilling descriptions by the guides of our dear sister. May 4th: Mr. Murray, of Newcastle, spoke very ably on "Seership," exhorting all gifted with clairvoyance to proclaim that which they knew to be scientifically proven facts. He then took five ladies and gentlemen on the platform, separately, and delineated character, and gave each three clairvoyant descriptions, which were all recognized, with one exception, and that gentleman was a spiritualist.

NOTTINGHAM.—Mrs. Barnes being absent, and Mr. Schutt unable to visit us, we read the sermon by Rev. Haweis (as reported in *Light*) on "John Stuart Mill's Religion." It was a noble and bold deliverance on the thoughts that engage every reflective mind in search of truth. Evening, Mr. Wm. Taylor's text was, "We are fearfully and wonderfully made." It was really a lesson on Physiology, illustrated by beautiful enlarged models of the eye and the ear. With the ability achieved by experience in daily teaching, our lecturer gave a most interesting description of the wondrous mechanism of those two beautifully-adapted organs. Many suggestive thoughts were given, calculated to inspire a feeling of reverential admiration for the Mighty Architect, whose wisdom was so fully manifest in his wonderful work—man. We enjoyed the evening very much.—J. W. B.

OLDHAM. Spiritual Temple.—April 30th, a large audience assembled, and a truly happy evening was spent with our friends Mrs. Green, Mrs. and Mr. Wallis, and Mrs. Geo. Chadderton, whose services were given for the benefit of our funds. Each did their very best, and were successful in pleasing everyone. The collection amounted to £2 7s., for which the committee are very thankful. May 4th, Mr. W. Johnson answered questions in the afternoon. Evening, two subjects from the audience. Good attendance.—J. S. G.

OPENSHAW.—Morning: Mr. Pemberton gave his experience as a spiritualist, which was very interesting. Evening: Mr. Pemberton lectured on "Spiritualism and Christianity Contrasted." In a clear and straightforward manner, he explained what the corner stone of Christianity really is, showing what little hope there was for those who differed from the teachings of the churches. He then explained the glorious hope of the spiritualists, showing that as we sow so shall we reap. A large audience.—J. D.

PENDLETON.—Afternoon: Mrs. Stansfield delivered a beautiful address on the "Soul of Man." Full of sympathy, and a treat to her hearers. Evening: "Life, Hope, and Happiness" was dealt with in a most lucid and telling manner to a very fair audience, who appeared to highly appreciate the ideas given. Mr. Evans gave a recitation on "Immortality." Good clairvoyance after each service.—J. G.

RAWTENSTALL.—Very good services with Miss Garside. Evening: "The Material and Spiritual Worlds" was the grand work for a nice discourse. Clairvoyance, as usual, giving satisfaction.—W. P.

SALFORD.—Afternoon: Mrs. Horrocks spoke on "The Efficacy of Prayer," exhorting all true spiritualists to pray more. Evening subject, "A Soul's Search for Happiness." The lecturer gave a pleasing narrative, showing various ways of searching for happiness; a valuable lesson. Good psychometry and clairvoyance at each service.—D. J. C.

SCHOLES.—Mrs. Marsden's guides gave a good discourse on "The Miracles," and also gave successful clairvoyance to a good audience.

SHIPLEY. Assembly Rooms, Liberal Club.—Mr. Hargreaves being very ill indeed, we secured the valuable services of Mr. William Galley, whose inspirers spoke in the afternoon, on "Build up thy Spiritual Tabernacle upon the foundation of Modern Spiritualism." Evening: "The Unfoldment of Human Development." This being his first visit, was really a pleasant time, and we look forward with pleasure to a future visit. We trust Mr. Hargreaves will soon recover his health.

SOUTH SHIELDS. 19, Cambridge Street.—30th: The guides of Mrs. Young, gave a short address, followed by very successful clairvoyance. 2nd: Usual developing circle. 4th: The guides of Mr. J. G. Grey gave an intellectual address on "Is there a future life?" which was very ably dealt with, concluding with a poem on the same subject.

SOWERBY BRIDGE.—Mr. Lees presided. A musical service was given by the choir, comprising solos, a quartet, two anthems, a recital,

and two readings. Miss Thorp gave a most impressive invocation, as did also Mr. Lees in the benediction. We do not remember hearing our president so ably express a prayer before, and we do not see why the men do not cultivate their talents in more ways than expressing thankfulness and gratitude, as well as the lady friends. Perhaps it would be difficult to show equality in this particular instance.—J. G.

SUNDERLAND. Centre House, Silksworth Row.—Mr. E. W. Wallis gave trance orations. Afternoon, on "Matter, Mind, and Man." Evening subject, "Spiritualism the Comforter." A large audience. Mr. Moorhouse presided. One of the chief claims of spiritualism was that it had proved there was no death, and that the doubts of materialists were set at rest, and the hope of the believer confirmed that existence was continued beyond this life in exact accord with our daily doings and aspirations. Spiritualists were not required to exercise any faith, and hence were free from doubt and fear, their whole conviction being based upon evidence. Mr. J. G. Rose officiated at the organ.—*Sunderland Echo*.

TODMORDEN.—As a May-Day treat a few spiritualists and friends met together in Sobriety Hall to have a social chat; the outcome was the formation of a society for the promotion of spiritualism. After appointing chairman and other officers the evening was spent very pleasantly. Sunday last we met at 2-30, and passed two hours as pleasantly as possible. We shall meet again May 11th, at 6 p.m., and shall be glad if some unexpected friends should call and help us all they can till we get fairly on our feet, as no doubt it will be an uphill fight for some time, but we trust that with willing workers and a spirit of harmony and unity we shall be able to hold our own against bigotry and intolerance.—R. Gibson, Treasurer and Secretary, 24, White Flatts.

TYNE DOCK.—Morning: Mr. Lauder read a paper on "Spiritual Nature of Man." A debate followed by several members giving some good reasons why we should develop our own spiritual natures. Evening: A stirring address by Mr. Forrester on "Whither Bound?" which urged the great necessity of knowing where we are travelling to, and this can be revealed to us by a knowledge of spiritualism, obtained by personal investigation. Listened to by a good audience.—J. G.

RECEIVED LATE.—London, Mile End.—Mr. Campbell gave an interesting address upon "Theosophy and its detractors." Manchester, Tipping Street—Mr. Tetlow's guides answered questions from the audience most ably, giving much pleasure. Psychometry very satisfactory. Mr. Kershaw proposed and Mr. Tetlow seconded a resolution to petition against capital punishment, carried unanimously. Lyceum report. Usual programme. Recitations by Gertrude Maslin, G. Maslin, and E. Bradbury.—Newcastle Lyceum. Good attendance. Usual programme. Recitation by Willie Hogg, piano duet by Maud and Hannah White.

#### THE CHILDREN'S PROGRESSIVE LYCEUM.

BURNLEY. Hammerton Street.—We held our third anniversary. The platform and window were decorated with plants and flowers, and some little girls on the platform in white dresses presented a beautiful spectacle. Morning: Recitations were given by Misses A. Green, L. Ridley, J. Woodward, and Master Coats; readings by Miss A. J. Woodward and M. Cooper. Marching and calisthenics led by W. Dean. Mrs. Green gave an address, and promised six prizes for next year for the best worker and for regular attendance. The choir sang an anthem.

CLECKHEATON.—Prayers by Mr. Hodgson. We rehearsed the hymns for the anniversary in July. Scholars 32, officers 3, visitors 3.

COLNE.—Pleasing session. Mr. Wheeler conducted in place of Mr. Croasdale, the usual programme being well done. Good recitations were rendered by Miss F. H. Coles, Master G. Christian, Miss A. Stainsby, Master J. Christian, Miss M. Penwarden, Miss P. Christian, Miss F. Butler. Short address by Mr. Wheeler on the influences of temperance.—R. C.

HECKMONDWIKE. Cemetery Road.—Invocation by Mr. Ogram. Attendance—28 scholars, 5 officers, 2 visitors. Marching and calisthenics, conducted by Mr. Crowther. Singing practice for the anniversary followed, which progresses very well.—B. K.

HECKMONDWIKE. Thomas Street.—Invocation by Mr. Ewart. Usual programme. Marching and calisthenics, led by Miss H. Hoyle. Attendance 29, visitors 6.—H. H.

HUDDERSFIELD. Brook Street.—An excellent attendance. Marching etc., well done. Groups formed. The seniors listened to a very creditable paper by Miss Castle.

LANCASTER.—Although you have had no report from us lately we are still progressing. Sunday, April 27th, there was a resolution passed in the lyceum, to be forwarded to the Home Secretary, praying for a reduction of the sentences on several Lancaster boys, who for stealing, had been committed to prison for various terms, and eight of them to be sent to a reformatory for five years. I may state that the memorial was sent to the local papers, and inserted in full in the *Lancaster Observer*, and a reply has been received from the Home Secretary stating that the memorial will receive due consideration. It may perhaps be as well to state that these boys are in no way connected with our lyceum. Sunday last was our "Temperance" Sunday, and addresses were given by Mr. Jones, the conductor, and Mr. Bleasdale, the secretary, in which they pointed out the evils of intemperance, and urged the members to keep firm to their pledge. We hope every lyceum will see their way to have a band of hope, and that temperance shall form a chief item in our sessions.—A. B.

LEICESTER.—Our number is somewhat a contrast for this session (which numbered only 27 children, 6 officers, and 2 visitors) against last session of 45 children; but maybe the military demonstration in the town attracted their attention. We hope to see a full muster next Sunday afternoon, as preparations are being made for photographing the whole lyceum. We are sorry to receive the news of one of our lyceumists being down with the fever in the Fever Hospital (Master Thomas Heggs), and sincerely hope he will soon recover.—T.

LIVERPOOL. Attendance: leaders, 9; children, 38; visitors, 13. Mr. Clavias gave a very interesting address on "The Temperaments," which was much appreciated. Recitations were given by Alice Adamson, Reginald Stretton, and Hugh Cooper. Edith Hird gave a piano solo, and Frank Chiswell a violin solo; both very good. The marching was exceptionally good.—F. M.

LONDON. Marylebone, 24, Harcourt Street, W.—Opened by Mr.

Collings. M.-r. by Miss Smythe. Reading, "On the fallacy of total depravity," by the conductor. Marches and calisthenics led by Mr. Lewis. Three groups formed. Recitations by Harry Towns and Lizzie and Hetty Mason. Twenty-six present.—C. W.

MANCHESTER. Psychological Hall.—Attendance excellent, upwards of 100. Programme gone through very nicely, including recitations by Masters W. Ashworth, A. Rostron, and Miss Hulmes. Mrs. Smith put a few questions to the children, which were answered satisfactorily.

OLDHAM. Duckworth's Assembly Rooms.—The Oldham Spiritualists' progressive Lyceum, No. 2, met for the first time. There was an inspiring attendance of 93 lyceumists, the influence being all that could be desired. Mr. J. Savage, president, opened with prayer, followed by Mr. Meekin, who spoke with great force while under control. Misses M. J. Horrocks, Potter, A. Entwistle, and Master Jno. Potter, and F. and J. Shaw gave recitations. A reading was also given by Mr. Savage. Having established ourselves under a new roof we trust friends will rally round in the loyal style commenced on Sunday. Evening, before a good audience, Mr. Britland, chairman, Messrs. J. Savage and R. Fitton delivered appropriate opening addresses, and appealed, in heart-felt tones, for the reign of love and harmony. Their remarks stimulated all to work energetically for that love, light, and liberty which should be the birthright of all. Mr. Britland referred to the passing-on of our respected brother, Mr. H. Greaves, of Royton, and hoped that spiritualism would again be proved to be the comforter. Next Sunday, the opening services will be continued, when Mr. W. H. Wheeler will be the speaker.—W. H. Wheeler, sec., 69, Queen's Road.

THE OLDHAM SPIRITUALISTS met as usual at the Temple, when there were 74 present. Mr. N. Spencer, conductor. The usual programme was gone through. Mr. Emmott spoke on the benefits of harmony between lyceums and societies, and gave some sound advice, followed by other speakers, including Mr. Johnson, of Hyde. A recitation by Miss J. Wade, and readings by others. Afterwards a meeting of the elder members was held to appoint officers, on account of the withdrawal of a number of the lyceum leaders. The following were appointed until the end of June: Conductor, Mr. N. Spencer; assistant, Mr. F. Horrocks; musical director, Mr. A. Davenport; pianist, Miss Rayner; teachers, Misses Horsman, Taft, Horrocks, Whitaker, and Pepworth, Messrs. Emmott, Thorpe, Standish, Whitehead, Rayner, J. Sutcliffe, and H. Sutcliffe. Messrs. Emmott, Townsley, and Davenport were appointed to form the lyceum committee, along with Messrs. Thorpe and Gibson, nominated by the society's committee. Messrs. Emmott, Thorpe, and Rayner were appointed delegates to the conference. Mr. Gibson was elected secretary. We are full of confidence for the future success of our lyceum.—J. S. G.

PENDLETON.—Morning: Present, 10 officers, 35 scholars. Opened and closed by Mr. Ellison. Usual programme. Recitations by Francis Boys, Emily Clarke, Lily Clarke, F. Heason, and Armstrong, also reading by Mr. J. Evans. A few words of encouragement to the children by our conductor. Afternoon: Present, 11 officers, 40 scholars. Opened by Mr. Evans. Marching and calisthenics as usual. Closed by Mr. Ellison.—J. T.

SALFORD. Southport Street.—April 27: Morning, 34 members, 3 visitors. In addition to the usual programme we learned a new exercise, taught by Mr. Livesey. Afternoon: Good attendance. Usual programme. Mr. Clarke warned us of the evils of backbiting, etc. Conducted by Mr. Jos. Moorey.—M. J. B.

SOUTH SHIELDS.—Attendance very fair. Chain recitations as usual. An interesting session. Usual programme gone through in an able manner.—F. P.

SOWERBY BRIDGE.—Good attendance. Miss Sutcliffe, leader; Mr. A. E. Sutcliffe, conductor for calisthenics. Open session. A large number of recitations were given, all recited with good effect; interesting readings were contributed by Miss Sutcliffe, Miss Thorpe, and Mrs. Greenwood. Solos by Miss Riley and Mrs. Greenwood. Quartette rendered very tastefully by Mrs. Greenwood, Miss Sutcliffe, and Messrs. A. and A. E. Sutcliffe. The session was full of pleasure, and proved what could be done when all strive to help. Afternoon: A large gathering of friends to witness the proceedings.—M. T.

#### PROSPECTIVE ARRANGEMENTS.

##### PLAN OF SPEAKERS FOR MAY.

BELPER: 18, Miss E. Wheeldon; 25, Local. Mr. Schutt, who was to be with us May 11th, cannot come.—H. U. S.

SLAITHWAITE: 18, Miss Patesfield; 25, Miss Thorpe.

SMETHWICK (43, Hume Street): 11, Mr. D. Findlay (address), Mrs. C. Evans (clairvoyance); 18, Miss Jones, of Liverpool; 25, Mrs. Haughton; 14, Mrs. Haughton; 21, Conference; 28, Mrs. C. Evans. Soprano on Monday, May 19th, at 8; Miss Jones, of Liverpool, medium. Silver collection.

TYNE DOCK: 18, Mr. Corry; 25, Mr. McKellar; June 1, Mr. G. Wilson; 8, Mr. Kempster; 15, Mr. Clare.

COLNE.—The members and friends of the Colne Society will hold their Second Annual Field-Day and Demonstration through the town on Whit-Monday. The procession will leave the hall at 10.30 a.m. At noon, buns and coffee will be served free. At 4.30, a public meat tea will be provided. Adults, 9d.; children, 4d. The large room in the Cloth Hall has been engaged (in case of the weather being unfavourable), capable of seating 1,200, for dancing, etc. We had a grand success last year. Friends, come over and help us. All are welcome.—T. Foulds.

HALIFAX.—May 11th: Mr. E. W. Wallis. At 2.30, "The Resurrection—How and When?" At 6.30, "Brief Answers to many Questions." Monday, at 7.30, "Our Needs, Prospects, Methods, and Motives."

LEEDS INSTITUTE.—Monday, May 12th, this society will hold a mission meeting in the Hunslet Mechanics' Institute, Hunslet Road, at 8 p.m. prompt. Speaker, Mrs. Dickenson. We hope friends will rally round us and help to make it a success. Monday, May 19th, a miscellaneous entertainment, at 7.45 p.m., to be given by Mr. Hepworth and a few other friends, in aid of the organ fund. We hope to have a good attendance.

Mr. WILKINSON (magnetic healer), and Mrs. Wilkinson (clairvoyant and platform speaker), are open for engagements.—Address, 11, St. Peter's Court, St. Peter's Street, Leeds.

**LONDON.** Marylebone.—May 18th, at 7 p.m., Mr. J. Freeman, "Spiritual experiences and the outcome of them."

**LONDON SPIRITUALIST FEDERATION.**—Mr. J. Veitch's lecture on "Spiritualism v. Theosophy, which is true?"—a reply to Mrs. Annie Besant—will be given on Monday, May 12th (instead of date previously announced) in the Assembly Rooms, Beaumont Street, Mile End, E. Admission by tickets, 3d., 6d., and 1s., at the doors, or of the London societies.

**MACCLESFIELD.**—Sunday, May 11, "Marching Onward" (by special request) will be repeated by the lyceumists. This is a very interesting Service of Song, and it is hoped that a large number will avail themselves of the opportunity to hear it. Commence at 6.30 prompt. Reader: Mr. Rogers. Collection at close.

**WANTED** two ladies and one gentleman to join a circle for the purpose of investigating. Those desirous to join, may do so, by applying to 16, Gill Street, New Benwell, Newcastle-on-Tyne.

**NOTTINGHAM.**—May 11th, Mr. J. J. Morse at Morley Hall. Morning, "Conditional Morality." Evening, three subjects to be chosen by the audience. Silver collections. On Monday at 8 p.m. questions on spiritualism will be answered. Central Minor Hall, Shakespeare St.

**THE LYCEUM ANNUAL CONFERENCE.**—Sunday, May 11, in the Spiritual Temple, Rhodes Bank, off Union St., Oldham, when it is hoped a good representation of Lyceumists will be present, as the work to be done is of increasing importance. Mrs. Emma H. Britten will add importance by her presence and influence. Agenda: Part I. Chair to be taken at 10 a.m. prompt. (1) Call to order; (2) election of president; (3) election of assistant secretary; (4) reading of minutes of last Conference; (5) secretary's report; (6) treasurer's report; (7) special committee's report. Adjourn at 12 for dinner; re-assemble at 2 p.m. prompt. Part II. (8) Election of secretary for the ensuing year; (9) election of treasurer for the ensuing year; (10) election of speaker for the ensuing year; (11) place of next Conference; (12) open council. Mrs. Wallis has generously consented to deliver an address in the evening to the delegates and friends on "Our Children; their Claims and Duties." A collection at the close in aid of the Conference.—Alfred Kitson, cor. sec., 55, Taylor Street, Batley, Yorkshire.

**SHEFFIELD.** 175, Pond Street, Midland Cocoa House.—Mr. Towns, of London, will be at the above address until May 11. Meetings on Sunday at 8 and 7.

**SOWERBY BRIDGE.**—Notice. On account of Mrs. Britten's anticipated visit on June 29, it has been unanimously decided to have the anniversary services on that date instead of July 13.

**WESTHOUGHTON.**—The hall will be closed May 11th for beautifying, &c. Re-opened on May 18th, 10.30 lyceum, 2.30 Rev. J. J. Wright, 6.30 Rev. W. Reynolds. Tea provided for friends coming a distance, 6d. each.

**WANTED**, good mediums to send their open dates to N. Latham, Colne Road, Burnley, at once. State if clairvoyant, trance, or inspirational.

## PASSING EVENTS.

(Compiled by E. W. WALLIS.)

**OUR MISSIONARY NUMBER ON MAY 23RD.**—Orders are coming in for extra copies at a very gratifying rate, and we fully anticipate being able to print 10,000 copies, or even more, of this valuable number. Some are taking dozens, some fifty and some one hundred. Send in your orders, and let us flood the country this Whitsuntide with the good news "There is no death." We have just received a very encouraging letter from a good friend to the cause which will enable us to print quite a *large edition*. It only needs the co-operation of *every reader* to give this issue a *phenomenal circulation*, such as will surpass anything ever issued from the spiritual press in this country. Advertisers should take advantage of this extra circulation and send us their announcements.

In re "the projected Great National Conference of the Spiritualists of Great Britain and Ireland," the Provisional Committee desire to say that letters are pouring in from all parts of the kingdom, expressing the deepest and most earnest sympathy with and approval of the projected Conference.

The Provisional Committee, who have undertaken the inauguration of this important work, hereby request those friends of spiritualism who may not have received circulars of the movement in question, to send for the same to the Cor. Sec., *pro tem.*, Mr. J. B. Tetlow, 46, Harrison Street, Pendleton, Manchester, or the Editors of *The Two Worlds*, from whom they can be at once supplied.

The Provisional Committee already feel so warmly encouraged by the number and character of the responses their circulars have called forth, that they consider themselves justified in believing that, after their next general meeting, they will be in a position to announce the first inaugural Conference as a "fixed fact" rather than as a mere project.

Further particulars will be announced through the columns of *The Two Worlds* at the earliest possible time.

**THE TWO WORLDS IN LONDON.**—Mr. W. E. Long writes that "our paper" can always be obtained at all the meetings of the Peckham Society, meeting in Chepstow Hall. He sells some four dozen copies weekly. Thanks, friend. A few more energetic workers like yourself would soon send up our circulation as desired.

"SOW IN THE MORN THY SEED."—Out-door meetings have begun on the Quay Side, Newcastle, 11 a.m. Sunday morning, afternoon meeting on Leazes, as soon as the warm weather comes. Encouraging. This week a lady (stranger) called at my place of business and spoke of our out-door meetings last summer; she remembered the writer, and spoke particularly of our friend Mr. E. W. Wallis (who kindly gave us an out-door address); there was something he said, she had not forgotten, but from which she dates her awakening to enquiry into our marvellous revelation. She is earnestly enquiring after spiritual truth, and, of course, we shall feel well pleased to help her. The family are Methodists. "Beside all waters sow," &c.—B. Harris.

**FEDERATION CONFERENCES IN NEWCASTLE AND LONDON.**—We are pleased to note that the spirit of unity is growing, and that the above federations are demonstrating their usefulness. The annual gatherings of both of these bodies were successful, and important business was performed in each instance. Our friends and co-workers have our hearty sympathy and good wishes. We are wholly in accord with these efforts to rally friends round our banner and bring about more unity of aim and method. We trust that the grand annual national conference and demonstration to be held shortly will be but the beginning of a brighter era in the movement, the era of mutual confidence, respect, helpfulness, and sympathy—in a word, the practical application of the spirit of fellowship.

"Let each one seek another's good,  
And all be joined in noble brotherhood."

**LEEDS INSTITUTE.**—The friends find their hall too small, and are undertaking mission meetings on week-days in the suburbs, a good work which might be adopted elsewhere with advantage. The earnest and active secretary, Mr. J. W. Hanson, appeals for co-operation, and says: "Let us sink the petty jealousies of the past and join hands in forming a noble society here, thus setting an example for others to follow. A few of the younger members have worked hard during the last two years, and are thankful that our efforts have met with success. Friends, how often have you asked 'What has spiritualism done for me?' and how seldom 'What have I done for spiritualism?' Which of you will come and join us? Duty here demands you. Unity is strength, division a cipher. Who'll be the first to help us?"

**A CASE OF HEALING.**—I, Sydney Hancock (23, School Street, Salford), hereby certify that Mr. Hayes (49, Church Street, Pendleton), healing medium, has completely cured me in a fortnight of a very severe wound in my hand, after being off my work seven months, during which time I had been under five different doctors.

**GRATEFUL THANKS.**—Please allow me to acknowledge, through your columns, the donation to our society of the following works from the Countess of Caithness: "The Key to the Mystery," "Serious Letters to Serious Friends," "The Honeymoon," "A Midnight Visit to Holyrood." I do not know to what address to return thanks for the generous gift, and therefore make this request. The works will be read with interest by some of our members, on behalf of whom I tender our sincere thanks.—J. W. Burrell, secretary, Nottingham Spiritualists' Society.

**MARRIAGE.**—Mr. Charles Wilkinson, magnetic healer, of Leeds, to Miss Hartley, trance speaker and clairvoyant medium, of Keighley, at St. Clement's Church, Leeds, on April 23rd, 1890. Societies please note that hereafter all communications should be addressed to Mrs. Wilkinson, 11, St. Peter's Court, St. Peter's Street, Leeds.

P.S.—We wish the happy couple every success and long life.

**PASSED TO THE HIGHER LIFE.** on April 25th, one of the old spiritualists of Bradford, T. Denton, Girlington. Previous to leaving the house a short service was held. The guides of our friend, G. A. Wright, spoke, with deep feeling, words of comfort which were indeed like the "balm of Gilead" to the bereaved family, celebrating the birth of an uprisen spirit, joining the throng of immortal ones whose mission will be to cheer, console, guide, and protect those dear ones who are left behind. We can rejoice with gladness of heart, and declare that "There shall be no more death." His body was interred in Denholme Churchyard, on April 29th, aged 75 years.—After a short but severe illness, the youngest child of Mr. and Mrs. Craven, Girlington, Cecilia, 11 months, passed to the world of spirits on April 30th. The frail casket was laid to rest in Scholemoor Cemetery, on May 3rd. The service was spiritual, conducted in a feeling way by G. A. Wright. The little flower cut down so soon will unfold and ripen in that fairer land beyond the grave.

She has gone to Heaven before us,  
But she turns and waves her hand,  
Pointing to the glories o'er us  
In that glorious spirit land.

We have received a lengthy communication re the relation between lyceums and societies, which is outside the province of our paper. As no address is given we cannot return it, but forward it to Mr. Kitson, who may probably be able to use it at the Conference.

THANKS from a full heart to the unknown friend, who soon after the publication of *Psychic Science*, enclosed a Bank-of-England note in a blank letter sheet to me. I wish to assure the generous giver that it came like a direct answer to prayer for means to assist me in the work, and that he or she cannot appreciate the value it had to me, as appreciative criticism, and as an assistance.—HUDSON TUTTLE, Berlin Heights, Ohio, U.S.A.

**SPIRITUAL PROPAGANDISM.**—My worthy friend and fellow worker, Mr. W. H. Robinson (ever to the fore and in the thickest of the fight) shrewdly suggests the admirable way of making each purchaser of *The Two Worlds* a distributor from 10 to 100 persons by handing the copy, when read, to some public reading-room. This is capital, and I for one take the hint, or will do what may be even better, viz.: take two copies, and one earlier (before read) to the public room, and I hope a good many will follow his suggestion and my example. All may herald these glad tidings at our out-door meetings. They are all free (no collection). Workers, if only waiters, can serve. The magnetism and sympathy of friends is a great help to speakers (though no word escapes their lips), and if they sing well that is very helpful. Then if each one will sell say one dozen *Two Worlds*, and there are 12 thus working, each out-door gathering will add one gross to the weekly circulation, and this will be even a greater success than the scheme my good brother Robinson has started. Come, and let us try, friends, and see what can be done. It will do you all good, young and old, to get into the open under the broad canopy of heaven during spring and summer.—Bevan Harris.

## BUSINESS CARDS.

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Miss Jones, Clairvoyant and Speaker, 2, Benson Street, Liverpool.  
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 Miss Blake, Natural Clairvoyant, 14, Higson St., Whit Lane, Pendleton.  
 J. C. Macdonald, Medium, Phrenologist, 225, Liverpool Rd., Patricroft.  
 Mrs. Forrester, Clairvoyant, Trance Medium, 64, Wilt'n St., Middlesbrough.  
 J. Lomax, Seer, Trance Speaker, and Healer, 2, Green St., E., Darwen.  
 Synthiel, Business Clairvoyant by appoint., 117, Leopold Rd., L'pool.  
 J. B. Tetlow, Speaker and Psychometrist, 46, Harrison St., Pendleton.  
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THE AGNOSTIC JOURNAL, Nov. 9th, has the following kindly notice: "We recommend the pamphlet to the attention of all who are anxious to know the best that can be said for spiritualism and the worst that can be said against it. Mr. Wallis is the colleague of Emma Hardinge Britten of *The Two Worlds*, and an adept in the spiritualistic controversy."

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